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關係人頭稅案，華裔應予聲援

戰時日裔加人損害 政府賠償談判未成

允撥一千萬元設置教育基金

日裔不接受要求賠個人損失

（本報特稿）受到全加拿大華人特別注意的第二次世界大戰時日裔加人的損害賠償問題，至今仍未解決。雖然政府提高賠償金額至一千萬元，但和日裔的要求相差尚遠，雙方還需要協商，尋求協議。

華裔人士注意這個問題，原因是華人和政府之間也有一件尚未解決的賠償問題，就是過去政府向華人[illegible]

[illegible]

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改變暑期就業計劃 側重青年工作訓練

聯邦就業部長發表談話

（多倫多訊）聯邦就業部長[illegible]

[illegible]

本報工作人員名錄
社長：林安邦
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English Editor: Andrew Lee
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業務及廣告：駱錦泉、江永樂
財務：蔡錫培

談華文社區報的編採

[illegible]

（圖：余輝時在安省保守黨大會上，和米勒熱烈握手，交換意見）。

安省保守黨大會 華人參與者甚少

余輝時夫婦是唯一華人黨代表

（本報訊）這次在多倫多召開的安省保守黨大會中，華人參與者甚少。其中只有余輝時夫婦[illegible]

[illegible]

各教會團體反對恢復死刑

（多倫多訊）加拿大各[illegible]

退休金保費今年起提高

（渥太華訊）聯邦政府[illegible]

度量衡公英制並行

（渥太華訊）[illegible]

加工商界人士組團訪問台灣

（台北訊）加拿大工商界人士一行二十人[illegible]

投稿須知

一、本報園地公開，歡迎各界投稿，凡符合本報宗旨及內容者，擇優刊登。唯篇幅有限，文稿以精簡為宜，長篇謝絕。

二、副刊文稿，不得一稿兩投。

三、作者文責自負，在稿後寫明真實姓名地址電話，以便查詢。在發表時可用筆名。不寫真實姓名地址之稿，恕不刊登。

四、編者有刪改文稿及決定刊登之權，作者如不願文稿被刪改，請於寄稿時說明。[illegible]

五、本報收到稿件頗多，[illegible]，請作者耐心等候，不必催問。

六、編者秉公發稿，人情關說，毫無用處，請見諒。

To National Library of Canada
395 Wellington Street
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修改入息稅法 予納稅人抗辯

凡認不公者可在九十天內申訴

（渥太華訊）聯邦稅務部長比連・舉地，頃提出修改「入息稅法」案，給予納稅人有抗辯的權利，以阻遏稅務當局，在等待上訴結果期間，納稅人有權不繳付爭執中的稅項。

舉地說：加拿大納稅人長久以來不斷與「入息稅」當局爭，[illegible]果納稅人覺得某些稅不公，他們可以[illegible]反對，稅務局將在九十天之內重新評估[illegible]

[illegible]

安省消費者暨商業關係部已經明確解釋了何謂「社區標準」，並把這些「標準」作為「安省電影法案」的修正條文。

修正後的電影法案擴大了電檢局的權力，[illegible]

家庭錄影帶將檢查分類

（多倫多訊）安省電檢局[illegible]

移民特赦規限令人感到混淆

[illegible]

通貨膨脹率低破十三年紀錄

但加薪仍趕不上物價

（渥太華訊）[illegible]

讀者論壇

超然立場與言論自由

譚清賢

[illegible]

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本會歡迎華人朋友參加以下聚會

聚會時間

祈禱會	星期三下午七時半，星期六下午四時
主日學	兒童：上午九時正，成人：上午九時及十一時
主日崇拜	上午九時正（粵語）
	上午十一時（國語）
英語少年崇拜	上午十一時一刻
撒母耳團契（兒童團契）拜五晚上	每隔一週一次
以利亞團契（英語青年團契）	每週六下午七時卅分
但以理團契（中學生，大學一年）	每週六下午七時卅分
尼希米團契（大專學生）	每週六下午七時卅分
提摩太團契（大專學生）	每週六下午七時卅分
迦南團契（雙、偕、眾團契）	每月聚會一次
約書亞團契（成人團契）	每月聚會一次
亞居拉團契（新婚夫婦團契）	每月聚會一次
就業團契	每月聚會一次
國語團契	每月聚會一次
奉獻團契	每月聚會一次
婦女團契（四十歲以上）	每月聚會一次
渥大宣道校園團契	（每學期四次在校園舉行）
卡大宣道校園團契	（每學期四次在校園舉行）
宣道中文班	每週六上午九時半

凡等候耶和華，心裏尋求祂的，耶和華必施恩給他。（哀三25）

出租子宮糾紛「棉花嬰兒」風波

（倫敦訊）

[illegible]

兩大陸學人在美獲庇護

（綜合報導）

[illegible]

美蘇限武談判繼續討價還價

雷根堅定不向蘇讓步

（美聯社訊）

[illegible]

越南將推行新運動鎮壓私營商業活動

（曼谷訊）

[illegible]

聶磊登報警告逃妻

紅虹指夫無理奔台 表示不返大陸離婚也罷

（台北訊）

[illegible]

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主日崇拜：下午二時半（國、英語）
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青年團契：（高中、大學）星期五下午七時半
愛加倍：（職業）星期五下午七時半
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東埔寨問題的國際化

越共攻擊難民逃亡　難民營是游擊基地

（曼谷通訊）從一九八四年十一月中旬開始，河內[illegible]

蘇聯大力支持越南

[illegible]

中共使越陷入泥沼

[illegible]

美泰東協聯阻侵略　困擾河內爭執僵持

[illegible]

奇里殯儀館

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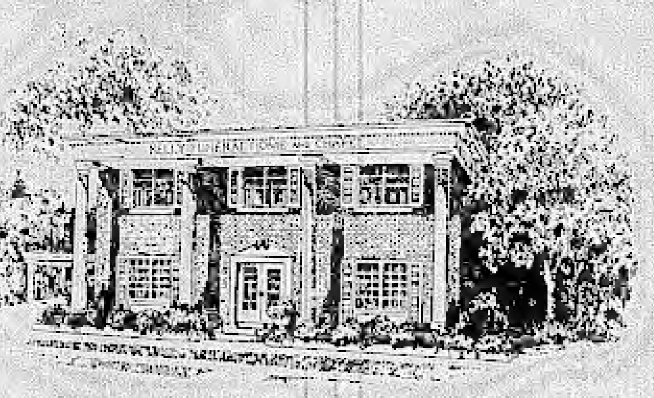

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（福建訊）[illegible]

多副乳毛人
結婚生男孩

[illegible]

中國大陸出現
裸體模特兒

[illegible]

中國大陸官僚作風
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[illegible]

台灣經濟和出品
二十項世界第一

[illegible]

哀謝

先祖母伍門熊氏女蘭太安人，廣東省台山縣聯安鄉龍岡村人，痛於一九八五年二月六日逝世，享壽積潤九十有九歲，經於二月九日舉行出殯禮，叨蒙宗親戚世友誼，惠賜賻儀、花圈，並親臨執紼，素車隨送，厚誼隆情，歿存均感。謹此哀謝

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（恕不稱呼，如有錯漏，請予原諒）

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周野

（北京通訊）對外開放，對內搞活的「浪潮」之後，大陸出現了許多畸形發展中的新行業，例如近年來一般掀起的種植君子蘭熱，近乎瘋狂的君子蘭交易，一株名「花」價值六萬元，直是駭人聽聞！

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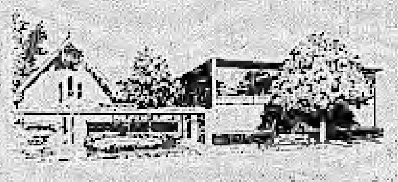

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[illegible]

海峽兩岸經濟發展與競爭

—訪諾貝爾獎得主克萊恩教授

羅倫斯・克萊因（Lawrence R Klein）博士，一九八〇年諾貝爾獎經濟學門得主。他曾經四度訪問台灣，三次到中國大陸。這位凱因斯學派的美國賓州大學教授，以建立計量經濟模型預測國際經濟變動而得諾貝爾獎。他最近在紐約接受訪問。

台灣經濟領先　人民生活提高

問：你曾分別訪問台灣與中國大陸，你對兩邊的經濟發展情況有何比較？

答：[illegible]

大陸想翻兩番　實現頗不容易

[illegible]

大陸改革起步　小心通脹赤字

[illegible]

金價何以下跌

[illegible]

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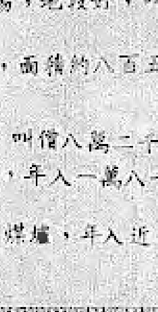

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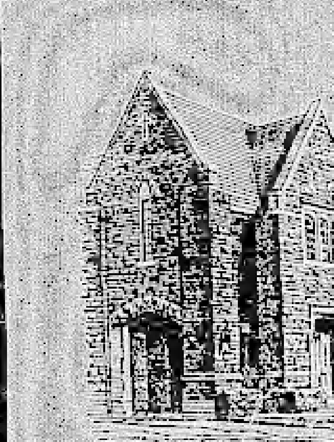
第七卷第三期（第六十…

[illegible]



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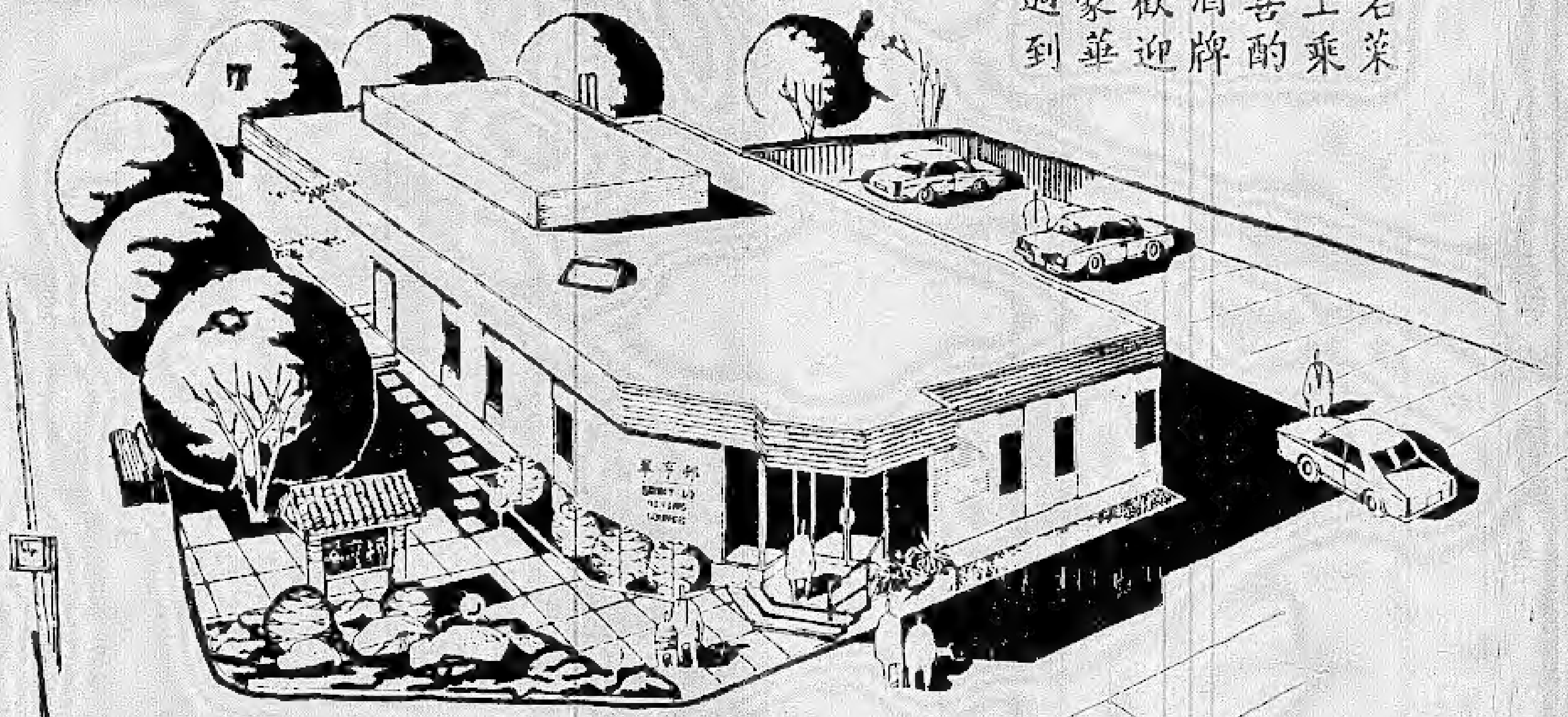

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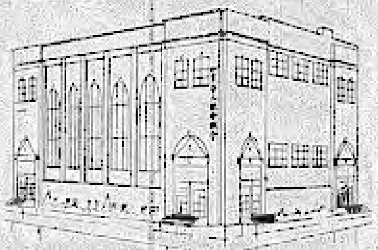

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Junior High Fellowship (Age 12－14)	Every 2nd & 4th Friday of the month	7:30 PM

敦煌世界藝術寶庫

敦煌與處中國甘肅西陲，這在嘉峪關外，可是在隋唐的時候，是中國通往西域的一條交通孔道，玄奘法師就是經由敦煌而去印度的。

敦煌劃入中國的版圖，始於漢代。漢武帝為了斷匈奴的右臂，決定通西域，以阻絕匈奴與西羌的通路，開拓河西四郡，即武威、張掖、酒泉、敦煌。甘肅的河西一帶，大多是沙漠地帶，以上四處為四大綠洲，而以敦煌位於最西，也是嘉峪關外大沙漠中僅有的兩處綠洲之一（另一為安西），和古代通西域的要道。從敦煌向南有陽關之險，古詩中有：「勸君更盡一杯酒，西出陽關無故人」即指這裏。往西一百八十里則為古今有名的玉門關。所以在漢唐時代，大漠攀成，遠揚漢外，敦煌實是西陲的重要前進據點。

敦煌在古代被稱為沙州，是因為由安西到敦煌一帶，沿途都是清一色細沙而得名。從漢武帝闢河西四郡入中國版圖以後，到晉代五胡十六國時代，先後為前秦、西秦、後涼、北涼、北魏等所據。到宋代為西夏之地。明代統一中國後，因北疆元代後裔勢力仍強，曾一度浮道將敦煌人民移入嘉峪關酒泉一帶，並封閉嘉峪關。到清代，才恢復郡治，設沙州縣，並將甘肅各地人民移居於此。

在這樣一個歷經滄桑變亂的邊陲小縣，卻在近代成了中外聞名的地方。因為在鳴沙、三危二山之河谷西側崖壁間，自公元四世紀北朝的北魏時起，歷經隋、唐、五代，以至宋、元的一千年間，佛教徒不斷在那兒開鑿石洞，僱請美術工人，在那裏裝飾寺室，繪畫壁畫，塑造佛像，這種藝術上的製作，直到元末明初才告終止。這就是舉世聞名的敦煌千佛洞（古稱莫高窟），這些石窟果如蜂巢。石窟的數目有四百多，如果以此四百多個洞窟的壁畫，把它的畫面平鋪陳列起來，可以有廿五公里之長。這樣一個偉大的畫廊，在世界上可說是獨一無二的。同時，在孤懸塞外與中原隔絕的歷史時代，不知道是那一位主持千佛洞的僧侶，把藏在各處洞窟的寫本、繪畫等，秘密藏在一小間密室裏，這裏面更藏着中國古代最珍貴的文化。

一位到過敦煌參觀的散文家，曾以與奮的心情，清麗的文筆，寫述他見過這偉大寶庫的印象說：

「我要大書特書的是那些匠手所足的無名的藝術大師。他們為中華民族遺留下一座多壁輝煌的畫廊，可是他們自己卻沒有留下一個名字。就在那些狹小陰暗的石窟裏，他們住了一輩子。父親死了兒子當，一代接一代，在這長達五公里的畫廊上，哪一筆不是蘸着自己的血淚畫出？哪一個石窟台階不被他們的赤腳踏凹！他們曾花了三十年的時間去刻一尊大佛後，在開窟時是孩子，到完成時已經是白髮蒼蒼的老人了。他們的整個生命，都溶化在這些美麗的塑像上、不朽的壁畫裏了。在一個被流沙淹沒的石窟裏，挖出了幾落石疊和粗陋的畫盤，他們就用這樣的工具作出震驚世界的畫來。

「盡管他們畫的是佛像和佛經故事，可是我在這裏，看到的卻不是什麼威嚴嚇人的菩薩和陰森森的月宮，我看到的是人，一些美麗可愛的人。那些觀音菩薩，有的像靦覥溫柔的少女，有的像慈祥的母親，你看了以後，甚至會相信在祂們的泥胸下有顆熱心在跳動！他們把自己奔放的豪情給以最大膽的想像，創造了飛天，使樂天的形象。飛天的飄帶穿過樓閣，繞匝數周，連樂器都可以飛上天去鳴唱，這是一個多麼美好的世界啊！」

斯坦因萬里跋涉

自從海上航路的開闢之後，東西的交通，就由陸路轉到海路，敦煌成了邊疆民族的遊牧地，千佛洞完全荒蕪。這個偉大的藝術寶庫，從新被人發現，可謂事出偶然，而最早到敦煌旅行取寶、並為敦煌大事搶揚的人，是一位聞名舉世的考古學家斯坦因（Aurel Stein 1862-1943）。

斯坦因這個人，是當代在中國新疆、敦煌一帶進行考古探險的外國著名學者之一。他本是匈牙利人，一八六二年生於匈牙利首都布達佩斯，後來他到了英國，入牛津大學及倫敦大學攻讀，到四十二歲時，歸化英國。

一八八八年，因倫敦大學某教授的推荐，前往印度，任Lahore市「東方學校」的校長，又曾擔任印度西北邊地總督學。當時中國天山南北路和甘肅走廊一帶地方，由於形勢險要、民族複雜、古蹟繁多，一時成了西方探險家羣集的「樂園」。斯坦因也在這情形下，深入我國的戈壁，發掘文物，研究民俗，驅使他關心這些地區的理由，據他在第一本著作「古代的和闐」（Ancient Khotan）一書告訴我們：自從一八九一年以來，梵語學者曾注意到有些來自中亞和印度語古寫本，從喀什噶爾、和闐流通到加爾各答，而經Hoernle博士求通其讀。寄到的寫本日見其多，加以這些寫本對於語言研究特別重要，有一位學者因而決定委託斯坦因赴其地考察發現的情形。同時有些木刻的文本歷很不易明瞭，好像出於偽造，並託他調查真偽。

一九〇〇年五月三十一日，斯坦因從Srinagar首途，取道Kasang-sgar山谷，進向帕米爾，他這次探險旅行，大致在和闐古國的境內，也就是中國古書所稱的「于闐」。

斯坦因在中國邊境的旅行，第一次在一九〇〇年到一九〇一年間，第二次在一九〇六年到一九〇八年間。第三次在一九一三年到一九一六年間，所歷時日，據他自己說，整整七年，所經路程，從印度過興都庫什，達帕米爾，由蘇勒南下，沿崑崙北麓東行，經和闐，過樓蘭故址，敦煌、沿長城東南行，抵甘州。然後迴向西北，越長城，到哈密，沿天山南麓，途經吐魯番、庫車等地西行，再到疏勒，又由此越葱嶺，經過中亞許多要地，然後回至撒馬爾干，再返回印度。其所經過，整整二萬五千英里，而且是完全憑着步行或乘馬而達到的。

遠道東來考古

在斯坦因第二次在中國邊疆探險之中，他於一九〇七年三月到達了敦煌千佛洞。他聽人說，兩年以前，從一堆沙中的佛洞中，曾經看見許多用漢文和異體文字所寫的文獻。他於是着手調查；結果知道了下列事實：約八年以前，住在莫高窟下寺的一位王圓籙道士，熱心地化緣，集成資金，把一個完全埋在沙中的佛洞掘出，並且加以修繕；當他裝換窟內一座佛像之際，發覺通道右方的牆壁稍微有點龜裂，並且牆壁裏面似乎另有一室；他把牆壁毀掉一看，裏面竟有堆滿文獻的一個房間。此事發生約在一八九九年。室內所堆的經卷及繪畫之類，面積約達五百立方呎；此外，室內便只有能容一人的餘地了。王道士發現了此類書畫，於是趕快報告蘭州的陝甘總督衙門，並且呈報了幾種樣本。也許因為樣本都是佛經的原故吧，蘭州的官廳對於這一發現，並未特加注意，只是令王道士原樣保存而已。自然，就官場措置來說，為了這些古書，如果花費運費，並且勞神保管，當然是一件麻煩事了。為了「取寶」，斯坦因幾番到千佛洞，千方百計誘騙王道士的貪心。

（下文轉第11頁）

淡水紅毛城

台灣古蹟

位置：臺北縣淡水鎮中正路廿八巷一號

創建年代：明崇禎二年（西元一六二九年）

紅毛城是臺灣現存最古老、最完整的古蹟之一。原名聖多明哥（San Domingo）城，原為西班牙人所建，後為荷蘭人所據，時人稱荷蘭人為紅毛，此城遂有紅毛城之稱。

明天啓六年（西元一六二六年），西班牙據臺灣北部之雞籠（今基隆市），至崇禎二年，復經略淡水，建立聖多明哥城與雞籠之聖薩爾瓦多城互為犄角，作為西人傳教化民之所。崇禎十五年，盤據南臺灣之荷蘭人北上驅逐西班牙人，紅毛城遂為荷人所有。永曆十五年（西元一六六一年），延平郡王鄭成功驅走荷蘭人，此城又為明鄭所有。卅五年，鄭成功曾事重修，並駐軍於此。

越兩年，臺灣入清版圖，以安平水師十餘人，戍一巡視，終日久荒廢，康熙末年城遂傾圮。雍正二年（西元一七二四年），淡水廳同知王汧重修此城。因而殘蹟得以保存。

清朝中葉以後，國勢日衰，列強相繼入侵；咸豐十年（西元一八六〇年），依天津條約淡水開港，次年，英國人設領事館於淡水，同治八年，遷館於此。英國曾與清廷訂約紅毛城永久租用，年租白銀十兩。但英國人又從來未繳分文，從此紅毛城竟儼然成了英國人的禁地了。

民國六十一年，英國撤走領事館，仍然不放棄對紅毛城的所有權，先後委託澳大利亞及美國代管紅毛城，一直不允中國遊客進入。直到民國六十九年七月一日，才正式收回紅毛城，城上再升起國旗。

紅毛城為方形，紅牆屹立，頗為美觀。堡前有四尊舊式廢砲，皆為清嘉慶時古物，堡內有洼，有扶梯可至堡頂，頂上可容數百人；周圍雉堞，遺蹟仍存，可資憑弔。昔「戍台夕陽」乃淡水八景之一就是由此而來。

有人說，紅毛城是中國受外族欺侮、恥辱的地方，應盡早撤除；事實上紅毛城正因是中國近百年苦難的縮影，我們若能好好地保存它，配合近代中國對外關係的史蹟展示，從而喚醒中國同胞，瞭解近代帝國主義的侵華野心和歷史的民族意識，仍是很有意義的。

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敦煌世界藝術寶庫

（上文自第10頁轉來）

然後，又告訴王道士說：他十分崇拜唐代高僧玄奘，他本人就是循着玄奘的足跡，從印度穿越峻嶺大漠來到莫高窟。他說得天花亂墜，自己儼然就是玄奘的化身。

果然這一番鬼話發生了效力。夜間，王道士就悄悄把祕室所藏的寫本拿給這位「斯大人」看了。第二天，更慷慨地領他進入祕室看這些書畫了。

祕室裏面是怎麼樣情形呢？斯坦因在所著的「西域考古記」中說：「在這個道士黯淡的小燈光下，我睜開眼睛，看見一綑一綑的寫本，無秩序地堆着，可也沒有空處，高達三公尺；共佔空間有十四立方公尺之多！這些寫本似皆完整；原來如何堆置，現在仍是原樣，毫無微朽的痕跡。在這個小洞裏面很難審察，道士許我們在一間鄰近小房內外人不能見的地方等着，他將這些綑着的寫本陸續撤出。我首先展開的幾卷，就是滿佈繪畫的絹畫布畫，用絹或錦製成的供養物，連同些紙畫、種種織物製成的旛幢、繡像殘片等物。布畫同絹畫是從前做過旗旛的，捲得很好。展開一看，其上有些很美的諸佛菩薩像；有的純出印度作風，有的仿印度式，而使合乎中國人興趣的作品，所題年代是公元九世紀時：……」斯坦因以「捐一筆功德錢給廟裏」的方式，換取了這批無價的古代文物。

就這樣，斯坦因得到一滿裝寫本的二十四口箱子，另外還有五口內裏很仔細的裝滿了畫繡品以及其他美術上的東西」。十六個月後，這些東西全部運到英國倫敦，放在大不列顛博物館裏，斯坦因並在英國倫敦「皇家地理學會」裏作了一次報告。為了獎賜他的探險所獲，英國政府還送給他一枚金質獎章。

一九三〇年，斯坦因欲再有敦煌之行，但當時這些「國寶」已為人所珍視，斯坦因難以再有所獲，斯坦因一生從事考古旅行，著作極多，除上文提到的「古代的和闐」外，還有「和闐故廢」、「契丹荒廢的遺物」、「亞洲極中部」、「亞力山大遠征至印度的遺跡」、「古代中亞的遺跡」等書。

至於他在敦煌所得的經卷，現全部藏在大不列顛博物院，總數當不下七千卷。在這些經卷中，還包括有唐咸通九年（公元八六八年）刻本的一卷經卷，經卷卷頭所印之像為釋迦牟尼佛在蓮座上與其弟子須菩提共話，比丘諸神隨侍之圖，雕刻技術工巧，是現知全世界雕板書最古的一個標本。

中國民間藝術：剪紙

剪紙是中國民間藝術。一張彩色薄紙，用剪刀和刻刀，巧手剪刻成各種美麗的圖形。這是中國農村婦女的傑作，她們剪成圖案後，貼在窗門和壁上，圖案多富有吉祥意味，在新年和喜慶時張貼，美感之外，還增添一分快樂的氣氛。

這種農村婦女的民間藝術，現在仍是保存着。但製作時採一大量生產一方式，已不用剪刀一張張的剪製而用刻刀數十張紙一併刻製。且刻得更加精細生動了。所以現在又稱一刻紙一。

製作時先設計圖形，在另一張紙上繪好，各形線條要相連，不能中斷，否則不連接的部分會脫離，刻紙。好之後，拆放在要剪的紙上，用複印紙勾繪線條，印在紙上，再用刀雕刻去不需要的部份紙，把它鏤空。只剩下各形的線條，就完成了工作。變成鏤空的剪紙了。一般刻紙一次可鏤刻五十張很薄的紙。就有五十幅相同圖形的剪紙。

剪紙又分兩種，一種是用有色紙鏤刻，刻成後不必再加工。另一種用白色紙鏤刻，刻後染色，把各色水點染在紙上，滲透所有刻紙，變成彩色的圖形，更加美麗。

剪紙純是手工藝產品。據說英國最近發明，用雷射光束透射紙張，燒刻圖案，一次可刻更多的紙。而圖案程式存放入電腦，以電腦控制雷射光，可以很快的刻出更精細的圖形。英國人將它用在各種節日的卡片上，頗受歡迎。那麼，中國的剪紙藝術，有一天也許要兼現代化，用雷射光雕刻，變成科學產品。

（圖：中國剪紙「紅樓夢」人物）。

中華歷史人物誌

文天祥浩然正氣

文天祥：（1236—1283 A.D.）宋朝吉水人，號文山，考中進士，曾任贛縣知事。在德祐年初，元兵入侵。文天祥應召勤王，出任右丞相，出使元軍議和，被拘後逃返，集兵再戰。兵敗又被俘。元人一再誘降，均被堅拒。臨刑作「正氣歌」見志，浩然正氣，照垂千秋。

（圖：文天祥在獄中作「正氣歌」）

哀謝

先慈黃門周氏安人、廣東省開平縣蜆崗鄉菜基里人、痛於一九八五年正月十八日逝世、享壽積潤七十歲、經於正月廿二日假僑氏殯儀館舉行殯禮、扶柩歸土、安葬拏十士墳場、荷蒙宗親戚友、惠賜花圈賻儀、并親臨執紼、素車隨送、高誼隆情、歿存均感、謹此哀謝

孤哀子　國輝　媳　西氏
孫　啓倫　啓文
孤哀女　惠珍　女婿　司徒榮樞
外孫　其芳　其俊
同叩謝

謝

賻儀

周健男五百元　馬和慎八十元　司徒欽三十元　譚立彥二十元　甄秋耀二十元　伍子照二十元　周文二十元　司徒同興婦十元　吳基熾十元　譚許婦五元。

周煥然五百元　馬和鐸八十元　司徒光儀三十元　譚仕漢二十元　周益二十元　李榮瑞廿五元　梁乃瑞二十元　譚烈儀十元　陳炳賢十元　芳婷彬十元

黃國樑二百元　譚呂三婆五十元　譚汝楫三十元　李榮光二十元　關其大二十元　周壽堯二十元　蔡文領二十元　黃福婦十元　周煥崇十元

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花圈

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馬春　伍均革　譚都仁　鄭培　方禮　譚燦傑　黃金水　李伯培　黃雄婦　李長進　黃錦銓　熊子健　譚英強　林善庭　龔栢寧

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譚榮達合家　黃錦昂　譚定振婦　方文在　方陽　周明安　譚耀灼　司徒洲　林宏幹　鄧乃森　參三友　龔述康　譚伯洪　龔滾婦　鄧畢添

周津　黃滌霸　雷健強　熊漢光　黃鈞　譚郁明　黃槐邦　胡瑞源　黃權婦　黃錫銳　黃春活　李興容　余啟全　龔錫賢　譚輔儀

黃滌錦　周明節　甄秋耀　譚國良　黃定滾　葉鈿　龔錫凡　李偉文　譚錫榮　司徒欽　譚森瀚　朱培

扶靈

譚振騰　譚立武　司徒永輝　司徒暢　馬和鐸　李榮光

大車

關其富夫婦　龔栢寧　譚振騰　譚森瀚夫婦　周壽堯夫婦　譚仕超　譚立大夫婦
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馬和慎夫人　馬和鐸　黃光勳夫人　譚超然　關郁彬夫人　司徒暢　司徒永輝
龔述廉夫人　司徒棣夫人　甄秋耀夫人　陳松遇夫婦

（恕不稱呼，如有錯漏，請予原諒）

淡

創建年代：明崇……

紅毛城是臺灣現存最古老、最完整的古蹟之一；原名聖多明哥（San Domingo）城，原為西班牙人所建，後爲荷蘭人所據，時人稱荷蘭人爲紅毛，此城遂有紅毛城之稱。

明天啟六年（西元一六二六年），西班牙據基隆北部之鷄籠（今基隆市），至崇禎二年，復經略淡水，建立聖多明哥城與鷄籠之聖薩爾瓦多城互爲犄角，作爲西人傳教化民之所。崇禎十五年，盤據南臺灣之荷蘭人北上驅逐西班牙人，紅毛城遂爲荷人所有。永曆十五年（西元一六六一年），延平郡王鄭成功驅走荷蘭人，此城又爲明鄭所有。卅五年，鄭成功曾事重修，並駐軍於此。

紅毛城的所有權，先後……城，一直不允中國政府收回紅毛城，……一日，才正式收回紅毛城，其上再冉升起國旗。

紅毛城為方形，紅牆屹立，頗為美觀。堡前有四尊舊式廢炮，皆為清嘉慶時古物，堡內有室，有扶梯可至堡頂，頂上可容數百人；周圍雉堞，遺蹟仍存，可資憑弔。昔「戍台夕照」乃淡水八景之一就是由此而來。

有人說，紅毛城是中國受外族欺侮、恥辱的地方，應盡早撤除；事實上紅毛城正因是中國近百年苦難的縮影，我們若能好好地保存它，配合近代中國對外關係的史蹟展示，從而喚醒中國同胞，瞭解近代帝國主義的侵華野心和歷史的民族意識，仍是很有意義的。

……類書畫，於是趕快報告蘭州的……督衙門，並且呈報了幾種樣本，……因為樣本都是佛經的原故吧，蘭州的官廳對於這一發現，並未特加注意，只是令王道士原樣保存而已。自然，就官場積習來說，為了這些古書，如果花費運費，並且勞神保管，當然是一件麻煩事了。

為了「取寶」，斯坦因發盡到千佛洞，千方百計誘騙王道士的貪心。

（下文轉第11頁）

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恭候

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本酒家已於二月二日舉行雞尾酒開幕典禮。承蒙加典奴市市長蒞臨剪彩，各界親朋，同業先進，鮮花鏡屏光臨指導。

高誼隆情，謹此致謝。

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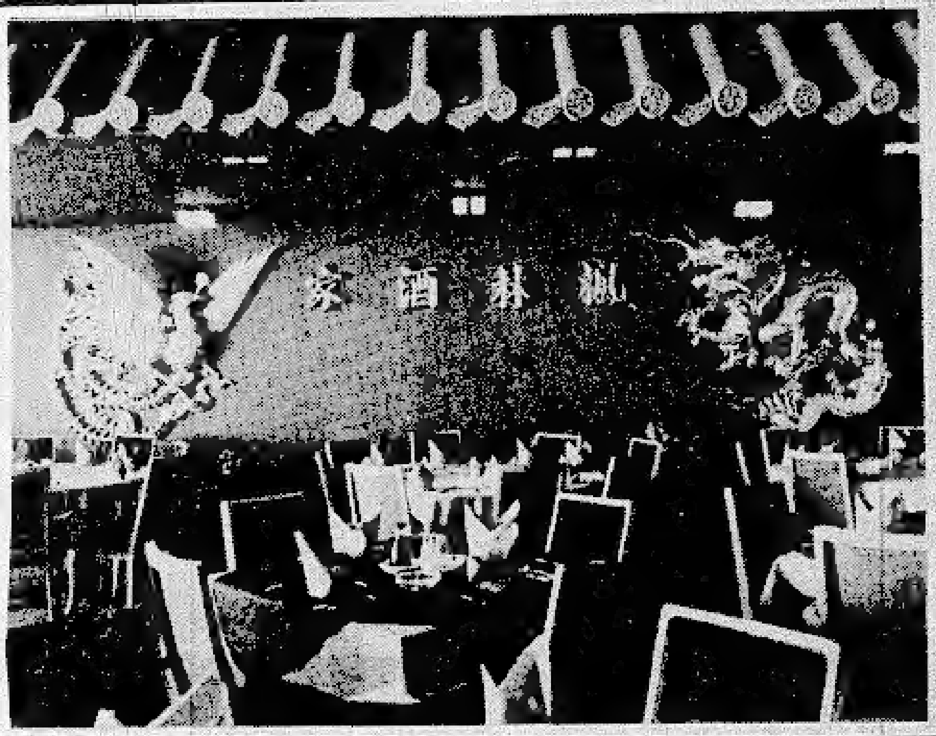

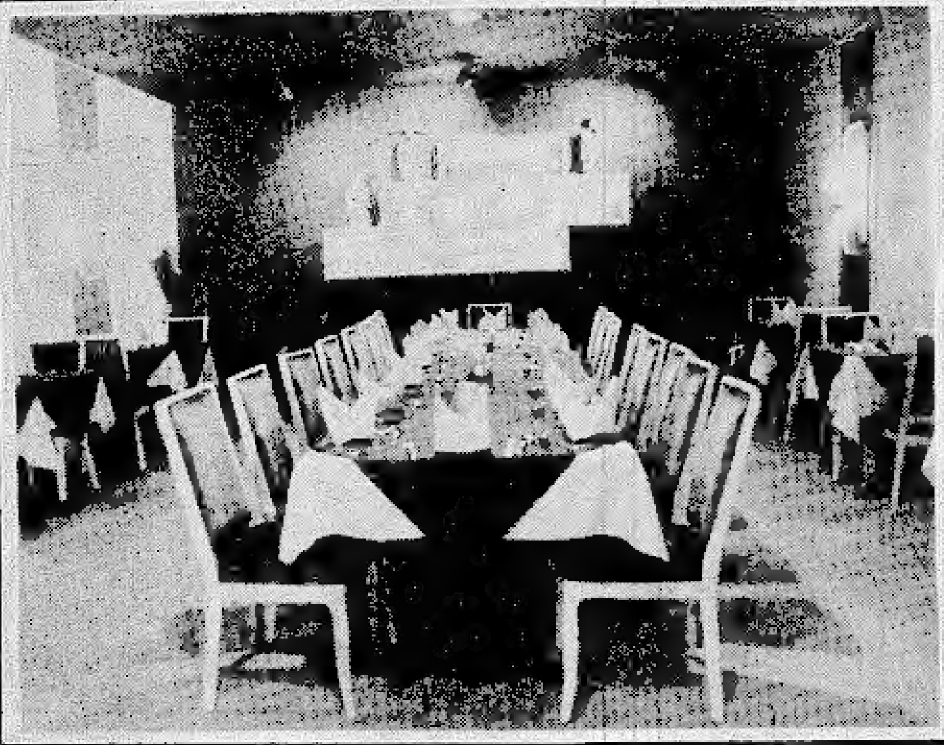

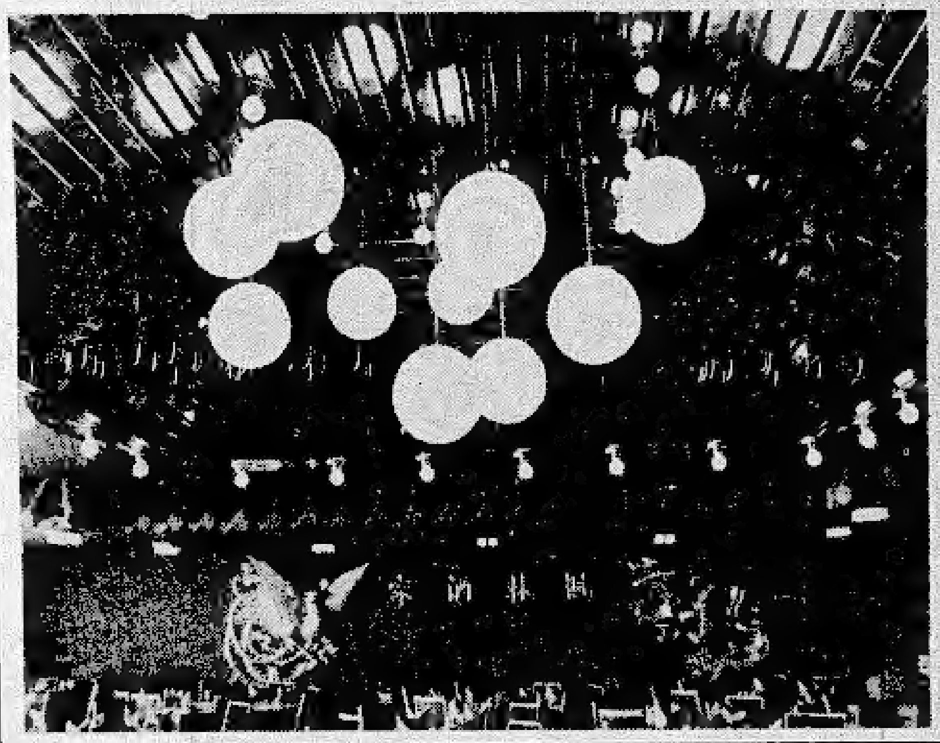

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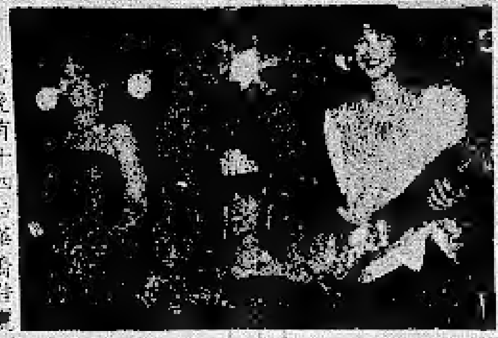
先

上嘉堡、北約克華埠小姐選美
珊碧麗艷冠群芳
出生牙買加十七歲盼做模特兒


日前晚上在拉曼達文藝復興酒店舉行，珊碧麗當選華埠小姐。

（多倫多訊）士嘉堡、北約克華商會舉辦一九八五年華埠小姐選美會，二月九日……珊碧麗艷冠群芳。

當晚有十四位華裔佳麗參加決選，六位評審人依據參加者美貌和才智評分，使珊碧麗當選。

珊碧麗十七歲，出身於牙買加，身高五英尺八英寸，體重一百二十磅，目前是……學生，喜歡游泳、網球……。她對於自己當選感到十分意外……希望將來……模特兒的工作。

[illegible]

華人抗議反對滿城都市規劃

（本報滿地可訊）滿地可市政府於去年十一月三號……滿城市規劃附則六五一……嚴重影響華人……，華人僑界抗議……滿城市府的新規劃。……

[illegible]

美國大學開班 教授中國戲劇

（三藩市訊）美國……大學開班教授中國戲劇……

[illegible]

美女子花式溜冰賽 冠軍陳婷婷

（美國堪薩斯市訊）華裔美國溜冰好手陳婷婷在此間全美溜冰錦標賽中贏得女子花式溜冰冠軍……

[illegible]

陳婷婷在全美花式溜冰錦標賽的女子組自由花式比賽上跳躍

W—粒子與華裔學人

去年的諾貝爾物理學獎金，是由美國哈佛大學教授魯比亞（Rubbia）和荷蘭的范德米爾博士（Van der Meer）兩人共同獲得的。

[illegible]

（Beta Decay）……

[illegible]

移民顧問雖多不法 政府未擬施以管制

（本報專訊）加拿大及香港近年來有不少移民顧問成立，收取高昂費用……

[illegible]

譚氏牛年春宴 歡迎宗親參加

（本報訊）春到人間，金牛獻瑞，加京譚氏宗親會乙丑年春宴，訂於三月十一日（星期一）下午七時在華樓酒家舉行，歡迎各宗戚友踴躍參加，共同慶賀。餐券每位十元，請於三月四號前到翠華樓、新聯興、長城、一心髮廊洽購。

（又訊）譚氏宗親會會址50 Rochester St.，曾於月初時重新內部裝修，現已全部竣工，煥然一新，該會並改裝新電話，號為：二三五－三九五七云。

加華電視台 播圍棋漫談

（本報訊）加華電視三月份的節目是國語的「圍棋漫談」，由中華會館圍棋協會和加華電視聯合力製作。播出的時間如下：

西區：三月七日晚上十點；十日下午五點；

東區：三月七日晚上十點；八日晚上六點半；十一日晚上六點半。

歡迎有興趣的觀眾，按時收看。

又中華會館圍棋協會所主辦的第一屆加華盃圍棋賽，承蒙……贊助，謹此誌謝。

聯話

林安邦

▲抗戰時，後方生活艱苦，某年一教授書一春聯云：「年年難過年年過，處處無家處處家。」

[illegible]

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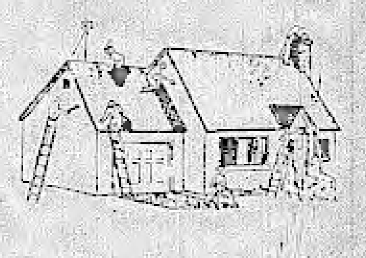

中華乒乓球賽 歡迎踴躍參加比賽

四月十三及十四日，渥太華中華會館將舉行華人乒乓球公開比賽，歡迎各華人踴躍參加。比賽將分為星期六、日兩天舉行，比賽程序如下：

四月十三日星期六：B組及C組單打，小童組單打（十四歲以下）。

四月十四日星期日：雙打及A組華人公開大賽。

比賽將採用三局兩勝，B組、C組、小童組及雙打，第一及第二名發給獎杯，A組公開大賽也採用三局兩勝，第一、第二及第三名將發給獎金，第一名獎金二百元，第二名獎金一百元，第三名獎金五十元。

比賽規則將依照安省乒乓球會規例。各位如有興趣參加，請向以下各負責人查詢及索取報名表格：

蕭家和（七四九－一九五三）GORDAN WAN（二二四－五八六八）。

報名費：C組、B組一元。雙打每隊：二元。公開大賽二元。小童免費。

探索楊光國命案

案未偵破香港擬請騎警協查

居住渥太華的華裔加拿大人楊光國，任職政府機關，並經營前永安旅行社。一九八三年請假一年，赴香港從事移民顧問及安排香港學生赴加拿大求學的生意，不幸於是年六月二十九日遇害死亡。至今該案已經一年半，香港警方未偵破，未逮捕兇手。楊氏家屬及親友表示不滿，向加拿大警方詢問：為什麼事發後一直未與他們聯絡？還是其中另有文章？

香港警方目前仍在偵查中。調查過死者親友、生意上有關的人、以及死者女朋友。正指請加拿大騎警隊協助調查，是否該命案涉及一個以多倫多為基地的黑幫。

‧死者楊光國

楊光國是於八三年六月廿九日凌晨在灣仔藝術中心他的辦公室內，身中廿多刀，頸部大動脈被割斷致死的。兇案現場十分凌亂，染滿血漬，顯示死者與兇手曾作激烈的糾纏，而附近一個男廁所，亦染有血漬，相信兇手亦受傷，逃走前先清潔血漬。

現場亦同時發現兩隻盛有咖啡的杯，警方推斷死者認識兇手，亦曾以咖啡招待兇手。

行兇動機撲朔迷離　頸部大動脈被割斷

負責調查此案的香港警方重案組探員家明對記者表示，他們打算要求加拿大皇家騎警協助調查幾個加拿大移民的背景資料。

他說：「這並不是一宗搶劫案，因為現場並沒有財物損失，我們相信亦不是職業殺手所為，種種現場跡象顯示兇手對死者十分憎恨，因為一個香港人不會一連下手廿多刀的。」

他又表示，楊光國身材頑健，所以兇手亦不小，但他相信兇手不會是女性。他相信兇手逃走前，曾用過現場的電話。

香港警方消息透露，曾盤問至少三名溫哥華居民，其中包括一名加拿大華裔女子。另一方面，楊光國家人表示極度失望，加拿大警方並沒有與他們聯絡。楊光國的伊娜說：「我們或許會幫到他們，亦擔心他們自己的安全。我們並不想把這件事公開，但可以說，直至目前為止，我們依然被列入黑名單，我們並沒有得罪任何人。」香港警方消息來源表示，

在案發後，警方曾接獲一封匿名信，內容稱一名來自吉隆坡的男子因為妒忌死者，與死者妻子來往過密，而殺害死者。

香港警方曾派員前往馬來西亞廣泛調查，事後只證實與案無關。最後，香港及加拿大警方證實該信由一名與死者在香港及加拿大均有密切關係的男子所寫，誤導警方調查。

希望前往加拿大調查的香港警方，目前上級仍未有指示，亦未提出要求。但他表示，香港警方亦曾希望前往加拿大，協助調查。

顧問史飛南表示，香港警方在前往加拿大之前，要先決定是否該案已經破案。但後來說：不能在六個月內破案的案件，都不會有機會找到兇手。但他又說，按照警察的紀錄顯示，十年後始破案的，亦不少。

過去有關的警察表示，所有在香港找到的人，他們都可以見過，而大部份親友已經在加拿大，所以他相信要有進一步在加拿大調查。

辦移民事務　未發財先死

楊光國在中國出生，在香港讀完中學後，移民加拿大，在多倫多大學獲得中國文學哲學博士學位，能講五、六種語言。他遺下妻子及三名女兒，全部都在加拿大。

楊氏多位家人及生前朋友，他們異口同聲表示，楊氏是一個讀書人，對生意一竅不通。但偏偏不滿現實當一個小官，朝夕希望飛黃騰達，故此八二年間申請一年大假，希望到香港這黃金之地，滿足他的發財夢。

楊氏弟婦說：「我們亦不明白，他沒有這種需要。他沒有生意常識，雖然他為人外向，但頗天真，對任何人都信任。」

楊光國從事移民顧問之事，安排學生及商人前往加拿大。有些希望移居加拿大的商人，往往要付出高達三萬加元的顧問費用。所以在一九九七問題困擾香港時，移民顧問如雨後春筍，紛紛成立。

加拿大騎警隊專責調查亞洲華人社會活動的專家紀百里警長，被指派調查此案。他說楊光國當時正開始踏上發大財的路上。

楊氏於八三年四月到溫哥華居住的一名黃太及其妹林太合夥，開設一所加拿大海外留學服務中心，諮詢中心正式註冊之日——六月二十九日，竟是楊光國命喪之時。

這間中心為希望前往加拿大升學的人仕，進行一項英文程度測驗，每人收取三百多加元。學生大部份來自香港及吉隆坡。

他們被安排就讀渥太華一些公立學校及多倫多的皇家中學就讀。

公司股東之一的黃太估計，在公司營業期間，大約有一百多名學生各付出三百加元的費用。

安排香港學生的加拿大渥太華教育局主管鄧霖拔對收費表示十分驚訝。

他說：「其實這個測驗是不需要的，這項收費亦太高。」

楊光國亦曾打算進軍利潤較多的另一目標，為希望移民加拿大的香港商人提供顧問服務。他曾為一所名為「加拿大海外移民顧問」的溫哥華公司工作。這間公司的東主是黃國經（Collin Wong），黃國經曾以進步保守黨代表身份競選溫哥華京士威區議席，但最後落選。

楊氏與六人組公司　無權操縱銀行戶口

楊光國死前曾對他人表示：他將返加拿大與黃國經合作。

楊光國亦可能有對公司不利的事發生。楊氏曾擔心他的公司的利益受損，故此多次延遲返回加拿大。

楊氏又曾帶走一萬三千元，並未得到公司同意，事後說明只是誤會。不過，公司則表示楊光國與股東林太太在經營上發生意見。而加拿大多倫多皇家中學的一位書記米高．譚（Michael Tam）說，他曾支付楊光國二萬元在香港開業。

對於楊光國只能安排十名學生進入他學校就讀，譚十分失望，他說這次經驗不大好受。

他說：「我認為安排學生前往加拿大升學所涉的利益很少，楊博士不可能因此而被殺。」他說楊光國亦有其他活動，但拒絕進一步透露詳情。

他又說：「每次我打電話找他，他總是在外未返。」

而楊光國的公司亦因楊之死而關閉。

黃太說：「我沒有心情繼續下去。」

林太太就自組一所公司，名為多地區學生服務中心（Multi-Regional Student Services），專門安排學生前往北美升學。

楊光國除了與林太和黃太合股，成立加拿大海外留學生服務中心之外，還夥其他六名人仕在香港設立加拿大渥太華教育局學生服務中心（Canada Ottawa Board of Education, Student Information Centre），安排學生前赴加拿大升學。

雖然該間公司掛上加拿大渥太華教育局的名義，但並非一所官方機構。

渥太華教育局主管鄧霖拔說：「這兩者之間沒有關係。他們在收錄學生時，但渥太華教育局從未與他們在香港進行任何合作，他們並不是我們的代理而工作的。」

這間公司後來派一名人員前往香港，會見學生。

非常奇怪，銀行紀錄顯示楊光國是七名股東中唯一無權操縱公司銀行戶口的人。其中一名合夥人是現居於溫哥華的當如李（Donald Lee），他曾經擁有三間旅行社，其中一間是位於主街四百七十五號的利安旅行社（Richmond Travel, 475 Main Street）。

那些前往加拿大升學的留學生是經他其中一間旅行社安排機票的。

最近李氏三間旅行社已先後易手，而利安旅行社由一位溫哥華商人購得。

在香港設立的一間香港海外學生中心（Hong Kong Overseas Student Centre），這間公司先後進行類似業務，安排了三百至六百名學生前往加拿大。楊光祖現在任教於香港一間學校。

（節錄香港「星島日報」海外版報導）

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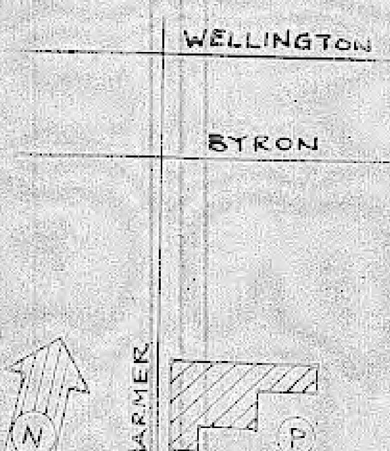

向父母表達好感

徽

有一個大學女生告訴我一個故事，這故事中的動人，勝過一篇好散文。

她說，在她進入大學以後，發現到母親跟她在思想上已經有了代溝。她說，她進入了人生的一個新階段，很在乎這些新的生活情趣，而且十分喜愛新接觸到的種種生活情趣。遺憾的是，母親對這些新的生活情趣反應並非冷淡，她有一種痛苦的感覺，就是母親並不因她的「成長」而高興，這使她不得不每天與母親生活在兩個不同世界裏。她覺得自己像一個錄放音機，跟同學相處，她用一套磁帶，回到家裏，她換另一卷磁帶。

母親的生日，她邀同學相陪到禮物店挑選精美的生日卡和一件精巧的小擺設。母親毫不熱心的叫她把東西擺到桌上去。母親節，她買了一束康乃馨回家，母親卻覺得很浪費。她陷入一種窘境，不懂對母親表示好感究竟有什麼不對。

她是不死心的。有一天，她忽然領悟到母親出身農家，平日刻苦耐勞慣了，有一段短暫卻十分艱苦的求學過程，為一家溫飽而流汗可以毫無怨言，可是無法接受跟自己的生活哲學相差太遠的情趣。她想，向母親表達好感，必須用母親能夠接受的方式。

第二年，在母親的生日，她把寒假工作所得的一部分，包了一個紅包，呈獻給母親。母親大受感動，竟紅着眼眶對她說：「你也真是的，在學校裏總會有一些花費，留在身邊自己用不好嗎？」母親終於接受了她的禮物。她也感覺到真正「成長」的喜悅。

向父母表達好感是每一個兒女的心願，不過卻不一定非採用自己的表達方式不可。採用「你希望他快樂的人」所能接受的表達方式，不是更好嗎？表達方式的隨和，本身就含有美意；表達方式的絕不退讓，難道也是美意的一部分？

年輕的孩子要和父母作觀念上的溝通，是一件很容易的事情。那就是對父母的觀念要具有興趣，就像對自己的觀念具有興趣一樣；體會父母的生活哲學，像體會一種值得研習的生活哲學一樣。兩代的愛，建立在彼此的了解和包容的基礎上。「成長」的真正含義是「更大的包容」。

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黃驥譯述

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吳光宗

[illegible]

[illegible]

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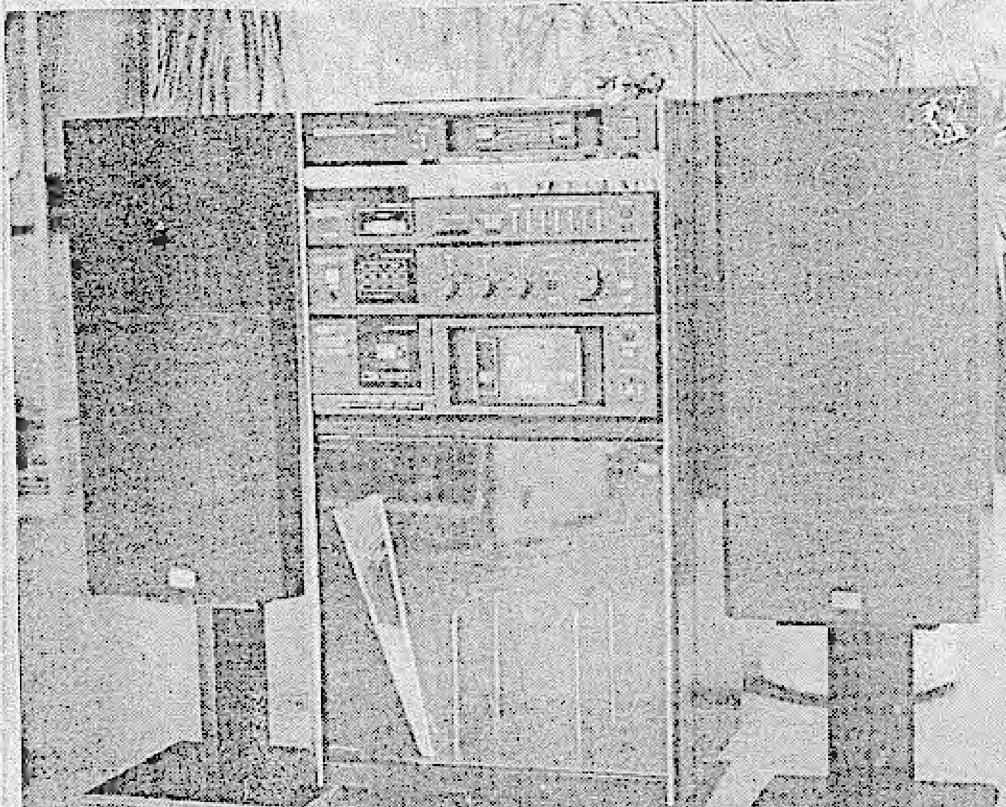

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不必向男人看齊

——婦女節感觸

每年到了婦女節，還眞是有很多「剪不斷，理還亂」的情緒先湧心頭。曾經聽到有些積極的女性說，應該廢止婦女節，因爲這個節的存在表示婦女仍然是被歧視的「第二性」。否則爲什麼沒有男人節？

我不知道這理由對不對，但是我個人却並不激烈反對婦女節，這至少是紀念婦女自覺、自強的一個日子，還包含了不少的感情，兒童節是對孩子們的關愛，母親節是表示對母親的崇敬和[illegible]之情，那麼我覺得婦女節也未嘗不是含有對婦女尊重的感情在內。

不論中外，一談到女權，似乎處處都要拿男人來比較，男人如何如何，女人就得如何如何，要不然就是不平等。這種觀念用在剛開始爭女權的時候，當然是不得已的「手段」，因爲男人的權利是女性要求達到的準繩，否則就無範則可舉援。可是在今天還強調「向男人看齊」，不但顯得幼稚，也十分不講情理，如果只喊「男人能做的，女人也能做」，不如鼓勵女人說自己的能力做好自己的工作。事實上男人所做的並不絕對適合每個女人去做，不少女人在做不來男人能做的工作時，就完全喪失了自信心。

「男人能做，女人也能做」的觀念，甚至也無形中運用在行爲上。譬如「吃喝嫖賭」傳統上是男人的行爲，但是近來有些女人也照做。其實這些行爲男人也是不該做的，女人却去做效，這不是幼稚是什麼？

我並不是完全滿足於現在女性的地位，不可否認的女性地位已經和前大不相同。據我的了解，至少在大都市裏，這一兩年來，一個母親生了女兒已經不像過去那樣覺得自己是個罪人了。很多夫妻希望有男有女，只是覺得比較圓滿一點（當然家有頑固的老人家還是有困擾）而已。但是這些進步還沒達到理想的程度也是事實。女性在家庭和社會仍然有壓抑和不平也是事實。然而我覺得要繼續提昇婦女的地位，光是大聲叫喊絕對不夠，必須要比較幸運的婦女們，在受過更多的教育，有更好的工作機會以後，腳踏實地的去協助其他的婦女。如果這些比較幸運的婦女只過着打麻將、逛委托行，或賺高薪，享受無拘束的優裕生活，那麼整個婦女地位的提昇就不怎麼樂觀了。

不必高喊「婦女節我們要……」，讓我們腳踏實地去做，爲自己，也爲所有的婦女！不必強調向男人看齊。

（薇薇）

論朋友

碧光

中國傳統的倫理社會，把朋友列爲五倫之一，一個人不能沒有朋友，使[illegible]立足於社會。關於交朋友的原則與方法，兩千年以前的中國人，說得很清楚。

孔子的弟子子夏說：「與朋友交，言而有信。」

孔子的弟子曾子說：「與朋友交，而不信乎？」

可見「守信」是交朋友的第一要義，言而無信，不能和人作朋友，也不能正正當當的作人，根據這個原則，檢查一下自己，考驗一下別人，就知道自己或別人，有沒有交朋友的資格。

輕諾者，必寡信。別人會輕易允諾我的話，必須採保留態度，才不致於失望；我對別人不先諾無法兌現的話，才不至於因寡信而損害友情。

信，不僅是交朋友的先決條件，也是治國治世的先決條件，所以，孔子說：「自古皆有死，民無信不立。」

守信的人，在古代是如何的受人尊重呢？漢代的季布是信人，當時的人說：「黃金百斤，不如季布一諾。」誰能交到這種朋友，也眞是三生有幸。

關於如何交朋友？孔子說得很清楚：「益者三友，損者三友—友直、友諒、友多聞，益矣；友便辟，友善柔、友便佞，損矣。」益友與損友，必須有所選擇。

「獨學而無友，則孤陋而寡聞。」（禮記）

沒有朋友的人，不僅是精神上孤獨，心理上苦悶，知識的範圍，也僅侷限於個人的小天地。

朋友的另一種解釋是：「同門爲朋，同志爲友。」也就是說志同道合才是朋友。歐陽修所說的：「君子以同道爲友，小人以同利爲友。」就是這種意思。

志同道合的朋友，是發乎至情，推乎至誠，肝膽相照，患難相扶持，如管仲與鮑叔牙，如左伯桃與羊角哀，所謂「人生得一知己，死而無憾。」

「布衣之交不可忘。」是交朋友的普通條件，但在離古代越來越遠的今天，這分認識已經越來越稀薄了。

以「朋」字的形義來解釋，兩個「月」在一起的是朋友，分開兩個「月」，便不像是朋友了。話雖稍嫌諷刺，證之於現實，也無大謬。

西方人，現代人，對朋友的解釋別有見地。

莎士比亞說過：「大多數的朋友，都在錢袋裏。」這和「酒肉的朋友」差不太多，幸好他說的是「大多數」，可能有「極少數」不在錢袋裏。

王爾德說：「人人都能同情朋友在受苦，但是，若要替朋友的成功高興，却需要極度高潔的天性。」他所謂的「天性」不知指的是什麼，但我却知道人類的妒性，比劍和毒藥都可怕。

西方還有一句諺語：「公開的敵人，勝於詭詐的朋友。」這話雖令人悚然心驚，事實確是如此。當我每次看「凱撒大帝」在元老院被刺時，對布魯特斯從背後戳進去的那一刀，如在眼前，久久不能忘記。

交朋友是否如此可怕呢？社會上的人際關係很少是絕對的，也有人說：「人如果沒有朋友，有如地球上沒有太陽。」需要朋友，你就得鼓起勇氣去交朋友。

怎麼樣才能防止朋友在背後插刀子呢？這是個既簡單又複雜，既痛苦又有趣的問題，如果，怕朋友背後插刀子，只好不交朋友，但是，你將會永遠沒有朋友。

這樣說來，人在社會上少不了要交朋友，所以，選擇朋友便是交友的第一課，然而，選擇朋友這一課，也不好學，要有智慧，要有經驗，還要有點運氣。

這話不是過來人，是聽不進耳朵裏去的。

中國人說：「患難見眞情。」

西洋人說：「陷於逆境之後，才知朋友的眞僞。」

話是眞話，道理中外皆然，祇不過人在患難中才知誰是朋友，有時未免爲時太晚，有時犧牲的代價又未免太大了。試想，當一個人落魄的時候，朋友都遠離開他，他知道這些人都不是朋友，又有何用？有何補益？

所以，你必須愼之於始，一開始便要運用智慧，睜大眼睛去交朋友。「君子先擇而後交，小人先交而後擇。」經過選擇而後交的朋友，即使後悔，也無大忌，因爲畢竟是經過自己的智慧之網過濾的。

那些人不宜作朋友？前人留下這麼一根尺子。

奉迎阿諛的人，不宜作朋友。

趨炎附勢的人，不宜作朋友。

見利忘義的人，不宜作朋友。

口是心非的人，不宜作朋友。

輕諾寡信的人，不宜作朋友。

詭詐善變的人，不宜作朋友。

嫉賢妒能的人，不宜作朋友。

擇友如同擇瓜，在許多個中間才能選到一個好的，但是，還需要耐心和經驗，所以，擇友說來簡單，可能活了一輩子，都未必作得完美。

擇友難保不發生錯誤，所以，必須先作心理準備——朋友如同天才，可有而不可恃。如果想保有它，必須小心的維護和珍惜。

孔子說：「無友不如己者。」這是指良友、益友說的，但是，必須有省察力的人，才有這樣的悟。作人要有自覺的省察力，交友更需要有自覺的省察力。

要想別人作自己的好朋友，就要自動的去作別人的好朋友——要人待我誠信，我先待人誠信；要人待我仁義，我先待人仁義；要人患難扶持我，我先患難扶持人。即使有時候換來的是相反的待遇，抑值得一試，不則，朋友的世界，將是爾詐我虞的世界。

古人說：「以責人之心責己，則寡過；以恕己之心恕人，則全交。」恕字，是交朋友的「保全」條件，使益友鞏固，使損友知所愧怍。

朋友是人，人總會有缺點的，不能容忍別人的缺點，便不會擁有朋友；人總會有過失的，不能原諒別人的過失，也不會擁有朋友。

好爲人師，人之通病，用這種態度去交朋友，可能交不到新朋友，更可能使老朋友疏離，由此可見虛心向別人學習，也許更能獲得朋友。

從來不會有過敵人的人，也不會擁有朋友，因爲他不知道友情的可貴，更不會知道朋友的眞正意義。

朋友是一面鏡子，可以照見我的美醜；朋友是一根尺子，可以量出我的長短；朋友是一條鞭子，可以策勵我不停的前進，所以，我們需要眞誠的朋友。

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Guilty By Reason of Race

by William Wan

The thin wafer of paper was fragile with old angers. Crimes of history, I thought to myself, can stay in history. What we need is to concern ourselves with the injustices of today. Expedience still demands decisions which will one day be judged unjust. Out loud I said, "Why not leave the dead to bury the dead?"

"Dead?" she asked. "I'm not dead. You are not dead. Who's dead?"

"But you can't fight the whole country," I said.

"We are the country," she answered.

A poignant dialogue from a novel. But Obasan by Joy Kogawa is not an ordinary novel. It is a heartrending story based on historical events as seen through the eyes of a five year old Japanese Canadian girl. It is a sensitive and sensitizing recollection of undeserved suffering endured by the Japanese Canadians during the Second World War. It happened right here in Canada. And it is not a long time ago. Like Joy herself, many of the victims who were persecuted and despised in their homeland are still living. Only a generation ago, they were guilty by reason of race.

Today, the tale is still being retold by the National Association of Japanese Canadians. This time around, the ugliness of the injustice refuses to be fossilized in the rock of history. It calls for redress in practical and tangible terms. Instead of a "lovely and moving book (that) addresses the imagination, heart and conscience," the call for redress is now couched in objective business-like words. It is not meant to evoke pity. It is calculated to demand repentant action on the part of the Government of Canada. The four-paragraph Call for Redress contends that the action of the Government in forcefully removing and incarcerating Japanese Canadians during the Second World War was motivated by political consideration. More precisely, the repressive measures were racist in character and therefore in blatant violation of human and civil rights. The Government of Canada was implicated in that they betrayed the principles of democracy when they further victimized the victims of racism instead of protecting them. In order to prevent future recurrence of the nightmares, the Call urges the Government of Canada to ensure that the fundamental rights and freedoms set forth in the **Canadian Charter of Rights and Freedom** are considered sacrosanct, non negotiable and beyond the reach of any arbitrary legislation such as the **War Measure Act.** It concludes with this ultimate call:

In consequence of the abrogation of the rights and freedoms of the Japanese Canadians during and after World War II, the National Association of Japanese Canadians calls on the Government of Canada to acknowledge its responsibility to compensate Japanese Canadians for injustices suffered and seeks a commitment from the Government of Canada to enter into negotiations towards a just and honourable settlement of this claim.

The case for redress is powerfully argued in a well-documented submission to the Government. Here are the salient facts and figures:

* Between 1941 and 1949 the Canadian government forced 21,000 Canadian residents of Japanese ethnic origin from their homes, confined most in detention camps, sold off their real and personal property, forced them to scatter across Canada or be shipped to war-torn Japan.

* Over 17,000 of those victimized by the Canadian government were Canadian citizens.

* These were officially declared "enemy aliens" and were forced to register. Every registrant had to carry a special identification card at all times.

* All such male "enemy aliens" between the ages of 18-45 were separated from their families when they were forced to leave the protected coastal area for so-called "security reasons". Many were sent to work on road camps in the Rocky Mountains.

* After the war, an Order-in-Council empowered the government to banish 10,000 Canadians of Japanese origin to war-torn Japan.

* Although the Order was subsequently repealed because of a ground swell of protest, 4,000 Japanese Canadians were already repatriated. Half of these were Canadian-born.

* The period of repression extended well after the surrender of Japan. Japanese Canadians were required to carry special registration cards containing a serial number, thumbprint and photograph until January 23, 1947.

* It was not until April 1, 1949, four years after the war had ended that the policies of exclusion and disenfranchment ended and the Japanese Canadians were accorded the rights and freedoms of citizens in a democracy.

* The Custodian of Enemy Property, solemnly charged with holding homes, businesses and property in trust sold the holdings without the consent of the legal owners. In the Fraser Valley alone, 769 farms comprising 13,000 acres of the finest agricultural land in British Columbia were disposed of for $64.00 per acre, way below market value. 1,200 fishing boats, 1,500 motor vehicles and family heirlooms were also auctioned off for the price of a song.

* Any capital appreciation, if at all, was wiped out by the fees charged by realtors and auctioneers who were not engaged by the owners, of course. The Government also imposed handling and storage fees so that in the final analysis, the owners received virtually nothing.

* Unlike prisoners of war or enemy nationals under the Geneva Convention, Japanese Canadian residents interned in their own homeland by their own government were forced to pay for their own internment!

It is perhaps impossible to feel the pain and sorrows of a people who became nonentities in their own land by a stroke of the pen. Joy Kogawa captures the profound grief and shame in these immortal lines:

It is around this time that mother disappears. I hardly dare think, let alone ask, why she has to leave. Questions are meaningless. What matters to my five-year-old mind is not the reason that she is required to leave, but the stillness of waiting for her to return. After a while, the stillness is so much with me that it takes the form of a shadow which grows and surrounds me like air. Time solidifies, ossifies the waiting into molecules of stone, dark microscopic planets that swirl through the universe of my body waiting for light and morning...

Yes, I mind everything. Even the flies. The flies and flies and flies from the cows in the barn and the manure pile — all the black flies that curtain the windows, and Obasan with a wad of toilet paper, splsh, then with her bare hands as well, grabbing them and their shocking white eggs and the mosquitoes mixed there with the other insect corpses around the base of the gas lamp.

Japanese Canadian Family, 1910

It's the chicken coop "house" we live in that in mind. The uninsulated unbelievable thin as a cotton dress hovel never before inhabited in winter by human beings. In summer it's a heat trap, an incubator, a dry sauna from which there is no relief. In winter the icicles drip down the inside of the windows and the ice is thicker than bricks at the ledge. The only place that is warm is by the coal stove where we rotate like chickens on a spit and the feet are so cold they stop registering. We eat cloves of roasted garlic on winter nights to warm up...

Or it's standing in the beet field under the maddening sun, standing with my black head a sun-trap even though it's covered, and lying down in the ditch, faint and the nausea in waves and the cold sweat, and getting up and tackling the next row. The whole field is an oven and there's not a tree within the walking distance. We are tiny as insects crawling along the grill and there is no protection anywhere. The eyes are lidded against the dust and the air cracks the skin, the lips crack, Stephen's flutes crack and there is no energy to sing anymore anyway...

The rationale for the repressive measures against the Japanese Canadians was ostensibly "to safeguard the defences of the Pacific Coast of Canada," in the wake of the Japanese invasion of Pearl Harbour on December 7, 1941. This was the reason given by none other than Prime Minister MacKenzie King in the House of Commons on January 25, 1942. The other reason given was that the measures were necessary to protect the Japanese Canadians against the animosity of the people of British Columbia because of the war initiatives of Japan. To these attempts at justification, the Japanese Canadians cogently argue that the claims were patently false. The facts exploding the twin myth of security risk and protective custody are well documented from primary sources including the Canadian Hansard of 1942 and 1944, and the Manuscript Collection of the Public Archives of Canada. According to government documents, the treatment of Japanese Canadians during and after the Second World War was clearly incited a small hard-core racists in British Columbia who successfully motivated the political opportunities of the government in power. These facts are beyond dispute:

1) The Royal Canadian Mounted Police and Canada's senior military officers opposed the removal of Japanese Canadians from the Pacific Coast as unnecessary and unwarranted, and, in the case of the military, left the uprooting to the civilians;

2) The Cabinet Ministers directly responsible for the wartime treatment of Japanese Canadians knew that Japanese Canadians were no threat to Canada's security;

3) The Ministers responsible for the implementation of the repressive policy systematically distorted the information they gave their colleagues concerning the need for and the reasons behind the policies they were proposing;

4) These Ministers exploited the powers granted them under the **War Measures Act** to achieve objectives that had nothing to do with the peace, order and good government of Canada.

With the publicity that is given to the redress issue many questions must have crossed the minds of concerned Canadians. Some people are asking why it took so long to seek redress. Others are saying that everyone suffered and lost during the war, so why should the Japanese Canadians be treated differently. Some are recommending that it is better to forgive and forget the past and concentrate on the present and the future. There is no end to it, they say. The Chinese, for example, can also ask for redress as they recall the humiliation of the "head tax" and other deprivations. There is also the question whether monetary compensation is appropriate in the circumstances.

On the question of the long lapse of time, Joy Koyama, has Aunt Emily in **Obasan** talking about the tongues having been cut off. It takes a while for the nerves to grow back. The silence may be like that of a rape victim, too ashamed to talk until there is a measure of safety. On the matter of common suffering it is the Japanese Canadians' contention that while Japanese Canadians made the same sacrifices for the nation during the two world wars, no other group of Canadians suffered eviction, incarceration and loss of property because of their racial ancestry. The statement is true only in terms of degrees of suffering.

The Redress also makes it clear that monetary compensation is not their primary goal. No amount of money will ever compensate the Japanese Canadians for their losses in emotional, psychological and spiritual terms. However, it is recognized that an honourable settlement will provide a downpayment on the future. It will symbolize a collective investment in a more just and tolerant society. The redress seeks a guarantee from the Government of Canada to the effect that no other citizens will ever undergo the ordeals which the Japanese Canadians faced during the war. Redress becomes an instrument in awakening both the consciousness of the Canadians and the conscience of the Canadian Government. Canadians need to become aware of the possibilities of evil of such a magnitude perpetrated by a democratic government against its own citizens. The Government needs to assume responsibility for the evil and assures the nation that such evil will not be repeated ever again.

To that extent, the issue cannot be solved by simply forgetting the past. In a very real sense, the past must be atoned for to prepare the way for a safer future. This appears to be the view of the government report on visible minorities in Canada, 1984. The report entitled **Equality Now** concludes with the following recommendation on this issue:

The wrong done to Japanese Canadians must be rectified. Members were deeply moved by the presentation made to them in Toronto by the representatives of the Japanese Canadian community. The Canadian Jewish Congress also strongly urged that the wrong done to the Japanese Canadians be righted. There is a moral imperative and a sense of urgency underlying the claims of the community.

The support of the Canadian Jewish Congress reminds one of the time when the Jewish people themselves were victims of repressions. Then, a German Christian pastor Martin Niemoeller by name, stood up in defence of the Jewish people at the risk of his own life. He founded the "Pastors' Emergency League" to oppose the systematic persecution of the Jewish people. He said to the effect that once repression began with one group, other groups would not be exempted. As Chinese Canadians, we know something of the bigotry in our relatively short history in Canada. Our concern for the future security of our people should extend to all people. **One way we can do that is to reach out to the Japanese Canadian in solidarity with their cause at this time.** It is good to remember the truth expressed by Muriel Kitagawa in **Gray Dawn on Another Day**:

Perhaps we want nothing better than to forget the raw wounds of yesterday, to cover the scars with delusions of security, but what was once taken away can be taken again. Who knows but the next time will be made easier for the plunderers because we shrugged and said: shikata-ga-nai (it can't be helped).

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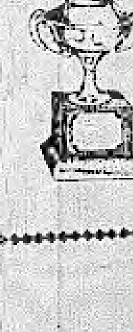

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Echoes of Yesterdays

(13th in the series)

by Hsu Jung-pei (translated by Mai Po)

Chapter X.

The First Loan Note

The preparation and excitement of my brother's wedding taxed my mother's constitution heavily. She fell sick.

Originally I decided to leave for school after the wedding was over, as I was successful in my entrance examination held at uncle Jen's school. Now that my mother was sick, that my new sister-in-law had just settled in with us, and that my sister had returned to school, I simply could not help but to volunteer to delay my departure.

My mother had been suffering from digestive disorder. After the recent physical exertion and emotional upheaval, she came down with a severe attack of stomach upset. For two weeks I nursed her day and night, until she began to recover. My mother worried about my missing school all the time while she was sick. I tried to comfort her by telling her that a little delay did not matter very much. But then she started to worry about the financial state of the family.

A wedding followed by a severe illness had depleted our financial reserve. Our family fortune was at the final stage of decline. There was only the shell of a once affluent family remained. Now even the shell was showing sign of cracking.

My father was never a productive member of the family. The livelihood of the family depended on a very small family property — a few acres of tillable land, which was part of my mother's dowry. Together with a little subsidy from my grandma while she was alive, these were all we had to go by.

Incomes such as these had been haphazard. As the cost of living rose with the drain resulted from our school fees, and the two major recent events, our financial difficulties had reached the alarming stage.

Ordinarily, my mother utilized her ingenuity to manipulate various resources at her disposal. But at that time the economy of our village was at an all time low. It was not easy to manipulate our meagre financial resources. The steamships had made inroad into various inland ports, bringing with them cheap and better made foreign goods. Foreign cotton goods was welcome by farmers' wives. No one wore native cloth any more. As a consequence, the native weaving industry and shops in our village were seriously threatened. When bankruptcy was declared by a few of the shops dealing mainly with native cloth manufacturers, with whom my father had invested, my mother lost all her savings.

I did not dare to inquire when I would be on my way to school. I knew the economic condition of the family then. My mother was still sick in bed, and my brother was always out. I became a temporary manager of my mother's affairs. I transmitted verbal messages, negotiated, and investigated all affairs for my mother. I brought the news of the bankruptcy of the native cloth shops to her.

My mother said to me one day, "You can't keep delaying from going to school. Tomorrow, go and ask our neighbour, Mrs. Mah, to come to see me. Tell her I have a favour to ask her." The next day, I fetched Mrs. Mah to see my mother. She promised my mother she would negotiate a loan for my school fee. Under the dictation of my mother in front of her bed, I learnt for the first time in my life how to draw up an 'on demand' note, at 2% monthly interest, on demand to return principle and interest some time after the harvest time in the fall. Such an exorbitant rate of interest!

I opened my trunk in front of my mother's bed. Under her instructions, I picked out each dress and packed it to her satisfaction. Then she said with bitter resignation, "When I was a young girl in your grandma's house, I only witnessed the burning of red candles when the family acquired new properties. Now I have to write a loan note to send my daughter to school."

My father finally learnt about my impending departure for high school. He did not express whether he was for or against it. I was afraid he would explode again, but he did not. Only once did he say to me, "You too are leaving home! You who doesn't know yet on 'when' and 'where' to sleep or eat. How could you manage when you are away from home?"

He no longer found it strange to see girls go to high school or to work in factories. When the native cotton weaving factories went bankrupt, when the home silk industry lost its market, woman workers formerly engaged in these shops and factories flocked to the city to work in the modern cotton gin and silk weaving factories. It was exactly what once granny told him, that the world was fast changing!

He realized then the world was changing. Little girls no longer studied the traditional old classics in country schools. They might as well go to the foreign styled schools in the city. He had lost interest in the objection of female education.

Uncle Jen had gone back to teach school for over a month. There were no others from our village that went to study there. That was why I had no companion to go with me, and there was no one in the family who could accompany me on the way. Between our village and the city, there was no steam boat yet. The only commuting vehicles were the manually operated sailing junks with beams and central keels. They rolled awfully under bad weather and were not very stable.

I was not a good sailor, and I usually got sea sickness. These junks did not have fixed schedules. My mother couldn't prearrange for someone in the city to meet me. Because of this, my mother decided to send me by land. I was to be conveyed by the native wheel barrow to the city.

My father called me to come out of my room. He had a parcel under his arm. "This is a raw silk gown of mine. With a little re-tailoring, you can convert it into a good coat. It is very cool to wear in Summer."

"You keep it for your use," I said, "we wear uniforms in school. We are not allowed to wear casual gowns." He once again carefully folded the gown, and wrapped it up. Then, as if he finally mustered enough courage, he slowly, almost shyly, withdrew several bank notes from his pocket, and pushed them into my hand, "Keep these as pocket money!" I hastily returned them to him, and said, "I have money to spend. Mother has already given me some." "What your mother gave you was her sentiment," he said with a smile, "I am your daddy. This is a little expression of my love for you. Keep it for my sake."

I had always loved my father. But I didn't think I understood him. Furthermore, I had no idea how he stood financially. I only realized that he had isolated himself into a lonely state of life. He never inquired about the incomes and expenses of the family. For instance, he never knew where my tuition came from. He was equally unaware of the bankruptcy of the native cotton cloth shops. No one in the family inquired about him, and definitely no one cared about his financial status. Since I learnt to know how things worked out at home as I grew up, I knew that my father never asked for money from the family coffer. On the other hand, he also never contributed to the expenses of the household. That was the first time money was ever involved between my father and myself.

I had many questions to ask him before I left. For example, I wished to know about his economic well-being, about his daily welfare, and even to throw him a hint that he should move back to stay in the house. But I didn't know how to begin. I just hung my head speechless, and put the money he gave me into my pocket.

The day that I was scheduled to leave, my mother got up early in the morning. I begged her not to get up, but she was adamant, "When your brother and sister first left for high school," she said, "I was always the first one to get up. When they returned home, I was always the one to meet them as if they were high government officials. If you only were ambitious to learn to be somebody, then your old mother would not mind a little bit of hardship." She was very worried about my having to leave home all alone for the first time. "Go and fetch the wheel barrow pusher. I have to give him detailed instructions."

"It doesn't matter, mom," I said, "he had travelled the same route to the city many times. If we are lost in the city, I know to how ask. If that failed, I can always call a rickshaw. The rickshaw coolie must know his way around the city."

"Don't you start to have so many ideas!" my mother said. "It is better to make sure that he knows his way."

When the wheel barrow pusher was summoned to her, she questioned him backward and forward many times, and give him detailed instructions on what to do on the journey. "When it's time for the noon day meal, see that you find a clean restaurant, and you needn't spare expenses to give her a good meal." When she finished, she leaned against the side of the door, and started to vomit. I felt that I was very selfish to choose a departure date when she had not completely recovered.

The single wheel cart was one of the oldest Chinese transportation. I guessed it must be the next stage after the discovery of wheels. One sat on one side, while the luggage was piled on the other side. Thus balanced, the pusher propelled forward the wobbly, single, central wheel cart in front of him. "Take good care of yourself on the way," my father accompanied me by my side, "this is a long journey. After your mid-day meal, you'll have to pass over a little hill. There are no houses around. You needn't be afraid. There are always many people travelling back and fro from the city on the same route."

My father accompanied me to the edge of the village. "Daddy! You should return home now," I said. "I am only stretching my legs," my father said, "It doesn't matter if I accompany you for a while. I am good at walking. I can walk you right into the city without much effort."

My father was obviously not telling the truth. I knew he was not a perfect physical specimen. Then he told me to sit on the cart, so he could talk with me while walking by my side. I refused to obey him, and I told that I liked to walk too.

After several miles, I stopped. "Daddy, you must go back now." "Alright," as if he were reluctant to do so, "I'll go back now. When you arrive at the school, write home at once. So that your mother won't worry about you. Now you go and sit on the cart."

He stood there, and helped me onto the wobbly cart. He watched us slowly moving on our way. At first, I dared not look back. I was afraid he might see the silent tears on my face. When I was some distance away, I turned to look back. There he still stood waving at me.

Miss Anna Young Scholarship Winner

Miss Florence Mui is the first winner of the Anna Young Scholarship administered by the Chinese Community Association of Ottawa, announced the Chairman of the Scholarship Committee, Mr. Andrew Lam. The Anna Young Scholarship is a special annual scholarship awarded to an outstanding Chinese Canadian female student entering first year university.

Miss Mui was a student from Woodroffe High School. During her high school years, she consistently attained an average mark of over 90% for each of the five years. This, according to the Principal of Woodroffe High School, Mr. W. J. McCarthy, is very seldom achieved by any student.

Miss Mui is currently a first year student at Trinity College of the University of Toronto, where she is already receiving a scholarship. The current scholarship awarded her by the Chinese Community Association of Ottawa no doubt will represent only one of the many more feathers to appear on her cap in the future.

The Anna Young Scholarship was established by the five daughters of Mrs. Young (Fern, Ella, Iris, Linda and Joyce) to commemorate their late mother. As a long time advocate of higher education for Chinese women, the scholarship is a very fitting memento to Mrs. Young.

Established by Dr. Andrew Chung, the Scholarship Committee administers also two Law and Political Science Scholarships awarded annually to encourage the study of these two subjects by Chinese Canadians both in and from the Ottawa area. Anyone interested in finding out more about the scholarships can write to: The Chairman, Scholarship Committee, Chinese Community Association of Ottawa, 80 Florence Street, Ottawa, K1R 5N2.

Miss Florence Mui

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...for the Good Look

Multiculturalism Minister Opens Art Exhibition

Winnipeg, February 10, 1985 — Canada's Minister of State for Multiculturalism, the Honourable Jack B. Murta, opened an exhibition of historical art from ethnocultural museums in Manitoba at the Ukranian Cultural and Education Centre in Winnipeg on Sunday, February 10.

The works on display represent seven ethnocultural communities and span several centuries of creative endeavour. A program of school tours is planned to run in conjunction with the exhibition which ends April 21, 1985.

In praising the Manitoba Multicultural Museums Committee which organized the exhibition, Mr. Murta drew attention to the initiative the committee has shown in preserving the cultural heritage of the province's founding communities.

"I believe a group such as this deserves our wholehearted support and I take pleasure in knowing that Multiculturalism Canada was able to support the development of this project with a grant for $18,000," the Minister said. "It is a privilege to be given the opportunity to contribute to this event."

The exhibition is being greeted as a significant cultural milestone for Manitoba, particularly in the promotion of intercultural understanding and the recognition of the diverse and exciting collections to be found in ethnocultural museums throughout the province.

Radio Canada International in Hong Kong

Radio Canada International (RCI) launches its second major Pacific Rim initiative on Sunday, February 3rd, with the inaugural broadcast of "Canadian Journal" on Hong Kong Commercial Radio. The 30-minute English public affairs program will review events and issues of the week, focusing on the important trade and cultural links between Canada and Hong Kong.

Produced in Montreal, "Canadian Journal" will be transmitted weekly to Hong Kong Commercial Radio via the international satellite facilities of Teleglobe Canada. RCI was pleased to respond to the Canadian Chamber of Commerce and the Canadian Commission in Hong Kong who proposed the idea. This program will be sponsored on Hong Kong Commercial Radio by CP Air, The Royal Bank and Richardson Greenshields, Canadian companies very active throughout the Pacific Rim.

"Canadian Journal" is a significant step in RCI's programming directed to the high-priority Pacific Rim area and will be produced by Giner da Silva and Gordon Redding with contributions from leading broadcast specialists across Canada. A feature of the program will be a summary of business news provided by the radio service of the Financial Post.

RCI first entered the Pacific Rim market with a weekly "topical disc" for Japanese broadcasters, containing short items for use in local programming. Since November, 1983, RCI's Vancouver office has also produced "Canada This Week", a 20-minute program in Japanese, delivered by satellite to Tokyo and rebroadcast locally every Saturday on shortwave to an audience of more than 600,000 listeners.

Radio Canada International also broadcasts on shortwave in eleven languages to Eastern and Western Europe, the USA, Mexico, Central and South America, the Caribbean, Africa and the Middle East, as well as distributing recorded programs to hundreds of radio stations around the world. Radio Canada International is a service of the Canadian Broadcasting Corporation.

Toronto Conference to Discuss Multicultural Marketplace

TORONTO, February 18, 1985 — "The Multicultural Marketplace...Another Challenge of the 80's" will be the subject of the Canadian Council of Better Business Bureaus' conference on Wednesday, May 8, 1985 at the Royal York Hotel.

The one-day event will focus on the marketplace as it relates to the wide variety of multicultural groups in Canada. Conference topics will include: Analysis of the Market, Communicating in the Multicultural Marketplace, The Ethnic Media, Ethnocultural Images in Advertising, Marketplace Response and Mosaic vs. Melting Pot.

In addition to these various panels, the conference will feature two keynote speakers. Don Miller, President, Multifax, will discuss "Multicultural Marketing: A Challenge for these Changing Times". Our luncheon speaker will be Dr. Mavis Burke, President, Ontario Advisory Council on Multiculturalism and Citizenship. Dr. Burke will talk about the Advisory Council's role in our multicultural society.

The CC/BBB conference will be of special interest to policy planners in consumer affairs, public affairs, marketing, consumer protection, government and community associations.

Rhythm of Spring

The newly established Ottawa Chinese Cultural Club (Pui Ngai), at the throes of its earlier successful demonstration in the Dalhousie Social Centre, is now planning for another Appreciation and Demonstration of Chinese culture to welcome the imminent arrival of Spring. The occasion will take place in the Cultural Club's new location at St. Pierre Community Centre, 353 Friel Street, Ottawa, on Saturday, March 16, 1985, from 10.00 a.m. to 4.00 p.m.

There will be demonstrations of Chinese painting and ribbon craft. Anyone interested will have the opportunities to try his hand at the Chinese brush and the arrangement of ribbon into different flowers. You will, however, need to bring along a pair of scissors and your own glue.

Anyone interested in learning Chinese painting and ribbon craft please let us know beforehand. You may call Ms. Patty Pou at 731-0706 for registration and information.

Old Paintings Reflect Chinese Values

by Lynne Quon

Four ladies preparing a piece of newly woven silk cloth. Lotus flowers in the wind. A rushing waterfall. These were some of the images conjured up during a presentation on ancient Chinese paintings, on February 8, 1985. The presentation took place at the University of Ottawa. It was sponsored by the Society for a Better Understanding of China and featured Dr. Wael Tsao of the Ottawa Chinese Cultural Society.

According to Dr. Tsao, the images in traditional Chinese paintings reflect the values of Chinese society. He cautioned that his views are subjective and others may disagree with him. Dr. Tsao, who paints in his spare time, spoke about the influence of Chinese thought on Chinese painting.

"For example," he said, "the Chinese people as a race have a strong sense of tradition. We celebrate the same festivals that we celebrated 2,000 years ago. We honor our parents and show filial piety even if this may seem to be out of date."

Similarly, he said, Chinese painting is pervaded by traditional ideas, many dating from the fifth century A.D. These ideas suggest that the mind of the artist should determine how an object will appear in a painting. Art cannot be produced by the mechanical action of the muscles alone. The whole body and mind of the artist should work together on a painting.

Dr. Tsao went on to say that the Chinese have been able to absorb ideas form other cultures and to make them uniquely Chinese. A good example, he said, is Buddhism.

"At one time, in India," he said, "there was a young man, who suffered greatly when he was young. He decided to relieve as much human suffering as he could. In time, he came to represent a Buddhist figure who heard prayers and relieved human sorrow."

This figure was introduced into China when Buddhist art was brought into the country during the Tang dynasty (618-906 A.D.). The Chinese artists accepted the figure. They thought, however, that his kindness was so great that it could only be the equal of the feeling that a mother has for her children. As a result, the figure became female.

In this way, the Goddess of Mercy was born. This female Buddha appeared in paintings only in Chinese temples. She is not seen in India, where Buddhist thought arose.

The importance of poetry in Chinese civilization is also evident in Chinese paintings, said Dr. Tsao.

"Often, there is poetry written on the painting. This may be as important as the painting itself. Sometimes, the painting was done after the poetry was finished."

Chinese philosophy has also shaped Chinese painting, said Dr. Tsao. For example, he said, Taoism has shown that the perfect life is one without personal problems and worries.

"In Chinese painting," he said, "the idea in the mind of the artist is to create an atmosphere that could be the perfect place for a perfect life. Thus, in landscapes, the scenes are peaceful and quiet, as if no-one was there."

Chinese philosophy has also led to the importance of empty space in Chinese painting," he said.

"A room is called a room, because of the empty space that it encloses," said Dr. Tsao, "Without the space, the room does not exist. All that would exist would be a pile of wood or a block of cement."

In the same way, he said, the empty space in Chinese paintings has meaning.

"For example, a mountain is a mountain because it is a structure that is different from the surrounding empty space."

In the second part of his presentation, Dr. Tsao described the categories of Chinese art. An important branch of art in China is calligraphy, the art of writing beautifully.

"In calligraphy," he said, "strokes are put together to form a Chinese character. The artist must be like a music conductor. His elements are the strokes of his brush. The elements of the conductor are the musicians. Led by a great conductor, all the musicians will play music of great harmony and spiritual quality. A medicore conductor will only manage to get the musicians to start together and to end together."

Human portraits were not as important as landscapes and paintings of birds, flowers, animals and other life forms.

"These were used to portray the harmony of the components of nature," said Dr. Tsao.

In addition, he said, some images had special symbolic meanings.

"Plum flowers bloom just before the spring and they represent the spirit of being unafraid of the cold. Orchids bloom in the wild. They are elegant flowers, even when they were not grown in a greenhouse. Bamboo grows so straight that it represents a man of complete virtue. Chrysanthemums bloom in the fall when all the other flowers are gone. They represent man on his own."

CCNC Activities Update

1. The Chinese Canadian National Council Ottawa Chapter has recruited six respectable members of the Chinese Community in Ottawa to serve on its advisory committee. They are Mr. Ricky Ng, Dr. Hardy Tao, Mr. Joe Hum, M. Bing Yin Chan, Mr. Ping Jen Chiu and Mr. James Cheung. Their experience and contacts in the Chinese community should help CCNC in getting a better grasp of the needs and problems of our fellow Chinese Canadians.
2. The winner of our first basketball tournament held Feb. 17 at the High School of Commerce was the team from the Capital Chinese News. CCNC wishes to thank the sponsors for this tournament. They are the Capital Chinese News, Luen Fung Trading Company and the Yangtze Tavern Restaurant.
3. The second of the CCNC seminar series went ahead as scheduled Feb. 10, 1985 in the basement lounge of the Yangtze Tavern Restaurant. Mr. Joe Hum, a sales representative of the Empire Life Insurance Company was the guest speaker. The topic of the day was RRSP. The audience was responsive and Mr. Hum found himself fielding a lot of sophisticated questions on RRSP investments.
4. CCNC Ottawa Chapter was part of the ad-hoc committee that was responsible for putting up the two part Chinese New Year Festival. A total of 24 organizations were involved. This is a milestone in the social history of our community because never before have so many organizations engaged in such co-operative efforts for a common purpose. We certainly hope that this is just the beginning of more meaningful co-operation in the future. The first part of the Festival was the dinner dance at the Ballroom of the Chateau Laurier held on Feb. 23, 1985 which was attended by the majority of the CCNC Ottawa Chapter directors. Honorable guests of the night included politicians from the three levels of government. The second part of the Festival will be a day long event to be held at the Civic Centre on March 2. In addition to the variety show in the evening, the Festival was opened at 1.00 p.m. with an exhibition of more than 40 booths. CCNC Ottawa Chapter has its own booth and it will be showing a video presentation on the beginning and evolution of CCNC. A dancing party right after the variety show will mark the end of the entire Festival. We of the CCNC Ottawa Chapter urge everyone to turn out because this is not a celebration to be missed.

What is coming up?

The CCNC third seminar has been scheduled for 2.00 p.m. Mar. 24, 1985 (Sunday) in the basement lounge of the Yangtae Tavern Restaurant. Mr. Lewis Chan, lawyer and one of our directors will be speaking on some of the legal aspects of home buying and selling. There is light refreshment for you at the end of the seminar.

CCNC Ottawa Chapter is sponsoring a cartoon exhibition at the National Library to be held April 11, 1985. The exhibition is being put together by the Society For **A Better Understanding of China.** It is hoped that the exhibition can provide a unique perspective for viewing and understanding modern China.

The Homeland Festival is back. CCNC Ottawa will be setting up a booth again this year. We need a lot of volunteers to help in organizing, designing and putting up the booth and above all manning the booth during the three days of the festival. The festival will begin April 26 and last till April 28 at the Civic Centre. If you are interested in becoming a volunteer, please contact Mr. Ching F. Lim at 746-9767.

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Chinese Embassy Heralds in New Year

Some notable guests and host at the Spring Reception, from left to right: Ambassador Yu Zhan, Hon. Jack Murta, and Jason Yee (President, Chinese Community Assn Ottawa)

by Andrew Lam

Ottawa, February 17, 1985 — Close to two hundred invited guests and friends of the Chinese People's Republic of China were in the Embassy this evening to help celebrate the imminent arrival of the Chinese New Year. Termed the Spring Reception by the Embassy, the party was in fact held to welcome in the Year of the Ox, the 4683rd year according to the Chinese lunar calendar.

The reception was attended by mostly Chinese living in the Capital region. Many Chinese community leaders were also on hand for this joyous occasion. There were also guests from some other embassies and the Canadian Government, including the Honourable Jack Murta, Minister of State — Multiculturalism.

Both food and drinks were in plentiful supply. The favorite drink for the evening was undoubtedly Mao Tao, which seemed to flow from an endless supply to almost everyone attending the reception.

In his welcome address to the guests, Mr. Yu Zhan, the Ambassador of the People's Republic of China thanked the community for coming out to the Embassy. He had particularly warm words for the Belgian Ambassador, whose wife was of Chinese ethnicity. According to Mr. Yu, the Belgian Ambassador was akin to a family member of the Chinese people.

The Honourable Jack Murta followed Mr. Yu Zhan to address the guests. He started by greeting the audience with "Kung Hey Far Choi" ("Wishing you a good fortune" — a traditional Chinese New Year greeting). Mr. Murta espoused the virtue of Multiculturalism for Canada. To him, "Multiculturalism means equality, and equality means justice. A genuine Multiculturalism is doing to others what we would to ourselves, regardless of races." This is another way of saying "Do not do unto others what one would not do unto oneself".

The Year of the Ox is supposed to be rewarding to those who are willing to work hard. For most Chinese people, this seems natural. Perhaps this is a particularly good year for the Chinese people.

Chinese Community Seniors Club celebrated Chinese New Year

Ottawa, February 23, 1985 — The Chinese Community Seniors Club celebrated the Year of the Ox by hosting a ten-course dinner at the Crystal Dragon Restaurant today. About 60 members gathered at noon to welcome in the New Year. It was obvious from the laughter that the seniors were really enjoying themselves.

Mr. Tony Fan from the Chinese Community Youth Club provided entertainment by singing a few Chinese songs for the guests. Free draws of prizes followed the songs. The seniors of the Chinese community are to be congratulated by providing frequent opportunities for the members to gather together for an enjoyable time.

VLCC Chinese Community Association welcomes in the Year of the Ox

By Rod Bennett

On Saturday, February 16, 1985, the Vietnamese, Laotian, Cambodian Chinese Community Association of Ottawa celebrated the
incoming of the Year of the Ox by again sponsoring a ten-course banquet at the Crystal Dragon Restaurant. Although mostly attend-
ed by members of the Chinese community, a good number of Caucasian guests were privileged to be in attendance.
Having attended last year's celebration, my wife and I were pleased to be again in attendance along with four friends who were
also honoured to come. Joining us at the table was another couple from Canada, and a young couple who arrived in Canada from
Vietnam in 1979. They made us all feel at home acting as willing interpreters during the evening's events.
Once most of the guests had arrived and were seated, short introductory speeches were given by Mr. Calvin Ly, President of the
Association, Mr. Ian Hamilton, Assistant to the Honourable Flora MacDonald, and Mr. Jason Yee, President of the Chinese Com-
munity Association of Ottawa.
Following the speeches, the first delicious course was served. Each course brought new delights to the taste with delicious sauce,
tender meats and vegetables. Chicken, pickerel and more. Ten interesting and scrumptious courses concluded with sweet red bean
soup. This year, along with with bird's nest soup, was added another contender for the most unusual dish, from a western point
of view, duck's feet. Downright delicious!
Midway through the evening, those present at this year's dinner were afforded an opportunity to help out with the Association's
current project of raising support for the sponsorship of a family residing in a Thai refugee camp. It was an opportunity for us to
both reflect upon how privileged we are to live in Canada, and to bring new hope to a needy family. All in all, over $1,600 was col-
lected for this worthwhile project.
Again this year's solos were sung by several gifted individuals and enjoyed by all. The singing was followed by the drawing of
numerous door-prizes ranging from packets of meat to hair dryers and a wall clock, all generously donated by members of the local
Chinese Canadian business community.
Around 10:30 p.m., after the last draw was finished, tables were cleared to make room for dancing. The younger generation stayed
to finish the celebration by dancing the night away, while those of us feeling the generation gap went home to reflect on a delightful
evening spent with members of one of the hardest working groups in the community, the VLCC Chinese Community Association
of Ottawa.
Something more to look forward to. Yes. On Saturday, March 2, 1985, at the Ottawa Civic Centre Salon 'C', the Ottawa Chinese
Canadian New Year Festival with shows, exhibits and cooking demonstration. Don't miss it! Happy New Year!

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Happy New Year

Mr. Frank S. Miller, the Premier of Ontario

On behalf of the people and the Government of Ontario, I take great pleasure in extending warm greetings and congratulations to the members of our Chinese community as you welcome the Year of the Ox.

Your celebration of the Chinese New Year not only fosters the preservation of your ancient traditions amassed through centuries of civilization, but also creates a greater understanding by all Canadians of your contribution to our unique multicultural heritage.

I am grateful for this opportunity to express my appreciation for all you have given to the growth and development of this province and this nation, and every good wish that the Year of the Ox will fulfill its promise and bring to you vitality and prosperity.

Frank Miller

Frank S. Miller

The Year of the Ox

by David Lam

According to the Chinese astrology, 1985 is the Year of the Ox. The gentle Ox is usually viewed as a symbol of benevolent and generous intentions.

As a legend that went back to time immemorial, the Jade God of Heaven decreed that a race to cross the Heavenly River by all earthly animals to decide the guardian of each month of the Chinese calendar in the order of the first twelve animals.

The legend had it that the Rat, the Cat and the Ox were good friends before the Race. During the Race, the Ox was persuaded to let his friends the Rat and the Cat ride on his back. Once the race was started, the crafty Rat pushed the Cat into the water, and lodged himself in the ear of the Ox. Once the Ox touched the water's edge of the opposite side, the Rat jumped over the head of the Ox, and was pronounced the first in the Race. With a good natured grunt, the Ox accepted the second place. While the Cat barely arrived at the thirteenth position, and therefore was not named. That was the reason why the Cat has been eternally chasing the Rat to vent his anger of the betrayed!

In the Year of the Ox we would feel the yoke of responsibility coming down on us. No success can be achieved without conscientious efforts. The trials and tribulations the Ox year brings will be mainly on the home front. It is a good time to settle domestic affairs and put your house in order.

Way-out fashions, abstract art forms, and new fangled notions will be given an impressive stare by the phlematic Ox, while politics and diplomacy will simply be treated with indifference. It is advisable to stick to the routine and support conservative policies. Frivolities and small 'l' liberalism are out.

This year will no doubt bear fruit, but the words on the wall is "no work, no pay." Old Man Time waits for no one. If we are too lazy to put our shoulders to the wheel, we won't be awarded a place in the race.

We will find a great many things that require our attention, and the list of what needs to be done will seem endless. The spartan influence of the Ox will be constantly cracking the whip over our heads. Better to apply ourselves diligently than waste time quibbling with authorities. Those ruling over us will prevail, as the Year of the Ox favours discipline.

Most conflicts this year will be the result of a lack of communication and refusal to give in on small technicalities. Hang on and be patient. Everything will be sorted out and we will be rewarded for all efforts dispensed — so long as we follow the path of the conventional way. This is no time to try tricky short cuts.

For the rebels, it may be timely to point out that although the Ox appears to chew his cud calmly in the pasture, teasing him with the red cape would draw the charging big horns! It would be a good year for those born in the Year of the Ox, as they are endowed with all the qualities of the patient and hard-working Ox.

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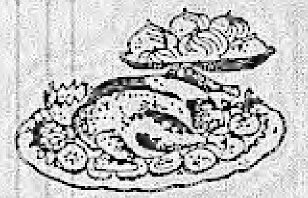

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幽默笑話

秀靈 輯

畫蛇添足

女：「你是我初戀的男人。」

男：「我相信妳的話。」

女：「你也是第一個相信我說這句話的男人。」

同樣的問題

一家旅社中的房間的電燈關掉了，接着聽見嬌媚的女人聲：「我可以發誓，你是我的第一個男人，……」

「為什麼男人都喜歡問同樣的問題？」

適當人選

某大公司登報徵求一名警衛，老張去應徵。人事主任，自頭到腳仔細打量了老張一番，然後說：「本公司需要的人，是這樣的：有高度的警戒心、晝夜不合眼、能夠聽到細微的腳步聲……」

老張不等人事主任說完，就搶嘴道：「我叫太太來！」

下雨天留客

一天夜晚，老王到旁人那伊娜家玩，正想回家的時候，突然大雨傾盆。那伊娜便挽留老王睡在她家。那伊娜走出客廳，去準備寢具。當她回到客廳時，卻發現老王不見了。若等了一個多小時之後，老王才回來。那伊娜吃驚地問：「你到那兒去了？」

「我回家換睡衣。」

成人電視

電視中有些節目不宜兒童觀看。爸爸對小孩說：「你看，電視上的阿姨快要脫衣服睡覺了，你快快上床，和阿姨比賽，看誰快？」

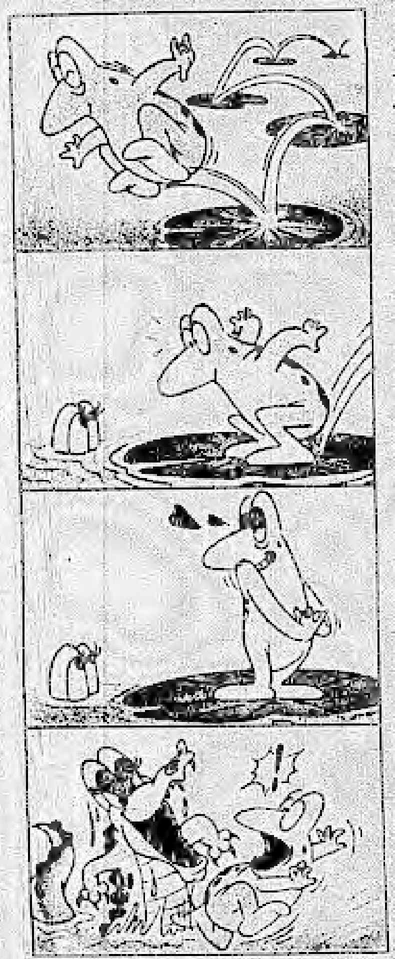
希望

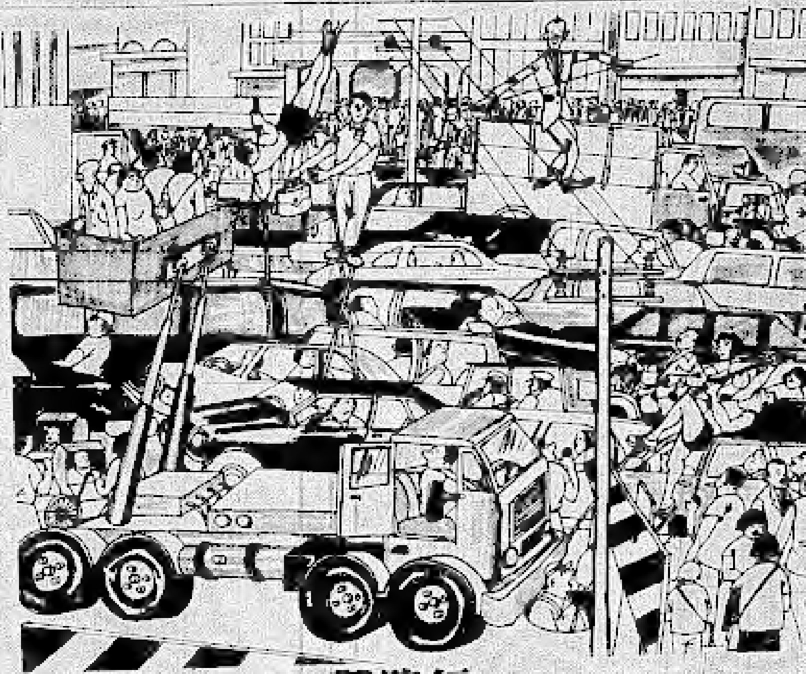
一位五十歲的富翁，向一位二十歲的小姐求婚，遭到拒絕。富翁便拜訪小姐的父親，央求他代為說項。小姐的父親問：「您要我對女兒說，您今年才五十歲？」

「是的。」

「我的女兒盼望早點做未亡人，應該告訴她，您今年已經七十五歲了。」

大青蛙





行路難

——人口爆炸之後

一定的限度

男：「如果我向妳貼近的話，妳打算怎樣？」

女：「我會抵抗。」

男：「如果我用手摟住妳的腰，妳要怎樣？」

女：「抵抗！」

男：「如果我吻妳呢？」

女：「當然還是抵抗！」

男：「如果我進一步……」

女：「女人的抵抗力是有一定的限度，超過之後，就放棄抵抗了。」

禿的原因

妻：「你們男人禿頭就是用腦太多，真的嗎？」

夫：「這和妳們女人喋喋不休，用嘴太多，不長鬍鬚是同樣道理。」

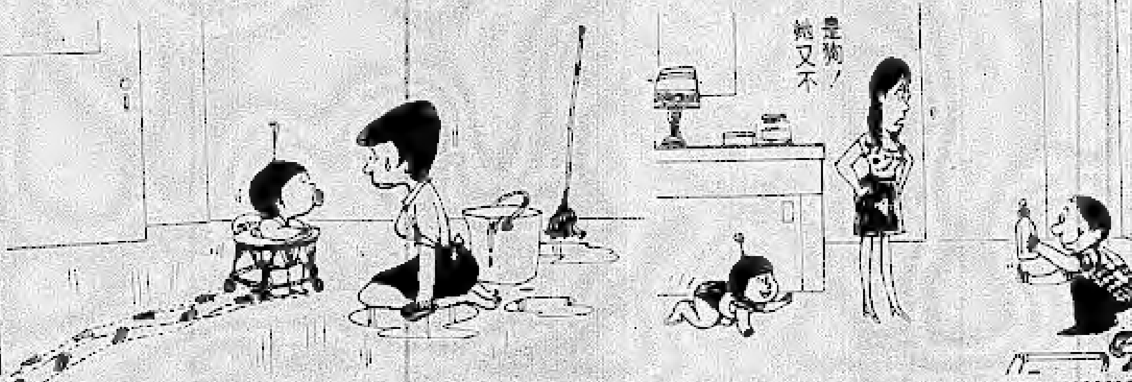
今之季常

法官：「你為什麼在深夜潛入這位小姐的閨房？」

男子：「我以為是自己的家。」

法官：「那麼，當你看見她時，為何又要逃走？」

男子：「我以為她是我太太！」



丈夫火冒三丈地說：「那個敗家子又從我錢包中偷錢出去了！」

妻：「你怎麼會懷疑是兒子偷錢？也許是我拿的吧！」

「不是妳，因為沒有全部拿光！」

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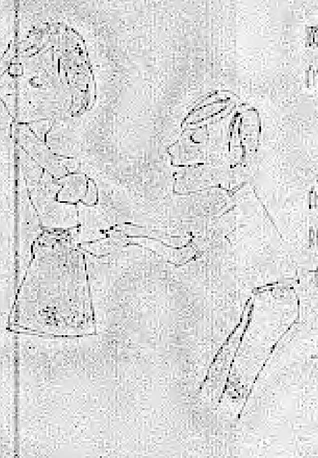
婚姻狂想曲

男人的世界

何索



據我所知，女人們常有這樣一種錯覺：男人如果沒有她們的照顧，根本就沒法活下去。

於是，她們便把這當做一種威脅男人的武器。

「何宋，你如果不洗地板，你就別想我會給你弄飯吃。你滾出外面去餓死好了！」

這是一例。

男人真的對女人依賴得這麼深嗎？其實不然。有些女人也許終生不能了解，我們男人雖然被女人折騰得直不起腰來，但在內心深處卻有一個女人所不能進入的世界，既安全又快樂。它是上帝對男人的一種恩賜，否則，男人也許真的會活不下去。

我記得一天下班回家，剛進家門，小芝便把我摟住了。

「爸爸，給我洗便當，媽媽吩咐的！」

我哼了一聲，把她支開。這真是豈有此理！我心裏在想，我回家難道就是爲了洗便當嗎？

小芝轉身就走。

「爸不聽話！」她向艾媚告狀，「爸爸懶，不洗便當。」

好傢伙！

然後，艾媚就過來找我的岔兒。

「何宋，你在忙什麼？」

「我沒忙什麼。」

「你沒忙什麼嗎？」艾媚翻起臉說，「你說話真高級。你說你沒忙什麼又算是忙什麼呢？」

我想了一想。

「就算是什麼也沒忙吧！」我厚着臉說，反正是豁出去了。

艾媚的火兒大了。

「何宋，你認爲這是在說笑話？」她横怒的說，「你怎麼不快一滾出去餓死呢！」

我早就料到她有這麼一招了。

「也好」，我說。

然後，我趁這機會，趕緊走路。

我走到外面，長吁了一口氣。頭上，白花花的陽光瀉了一地，汽車叭叭的響着，穿着短裙的漂亮的女孩，扭着腰枝，從面前緩緩走過……

嘿嘿！這外面是一個多麼可愛的世界，何宋呵，我不禁在責備自己了，你爲什麼讓一個霸道的女人把你管得那麼牢？你不覺得自己蠢得像一隻豬嗎？

我決定找我的老友黄土火，跟他好好的消磨一陣。我相信他一定有辦法安排一點適家男人的什麼節目。

我按了鈴，他親自應門。當然，我心裏在想，這傢伙跟我一樣，在家裏也只有這種打雜的份兒。

「土火，我好像聞到燒鷄的味道了！」我高興的說，「我的口福還真不錯。我大概沒有猜錯吧！」

黄土火氣得臉都發白了。

「你大概沒有猜錯！」他咬牙切齒的說，「何宋，這是我老婆三年來給我燉的第一隻鷄。你怎麼來得這麼巧呢！」

我們坐到桌上吃鷄，黄土火又在發牢騷了。這是他盼了三年的鷄，但是，他老婆卻只准他吃一塊鷄脖子。

黄土火氣得嘴巴也歪了。

「我交朋友也交得不對勁！」他啃着那塊骨頭說，「怎麼朋友們早不來，晚不來，偏偏在我吃鷄的時候來。何宋，你知道我爲了想吃鷄，給老婆孩子做了多少苦工嗎？」

然後，他開始罵老婆。他一定是因爲只能吃到鷄脖子而搞得有點精神錯亂了。否則，他是不會有這種[illegible]的。

他說，現在的女人都不把男人當男人，而是把男人當仇人。

「她們嫁給你，就好像把你吃定了。」黄土火吐着口水說，「這些該死的女人！她們一輩子騎在你頭上。她們居然能讓你苦等了三年，才准你吃一塊鷄脖子！」

他老婆聽得火大，就把他和我一齊趕走了。

「你滾吧！黄土火，你在外面死了爛了臭了我也不掉一滴眼淚的！」

乖乖！

於是，我們又流浪到街上了。

「怎麼辦？」我問，「土火，你身上有錢嗎？」

他把兩手一攤。

「我老婆從來不准我身上帶夠十塊錢！」他跺着腳大罵，「這個該死的女人！她怎麼想到只讓我吃一塊鷄脖子呢？」

可憐的黄土火，這塊鷄脖子給他的打擊太大了。

「你呢？」他問。

「我比你好不了多少。土火，我們應該動動腦筋。」我勸導他。「我看到你手上好像戴着一隻錶，我大概沒有看錯吧！」

「你大概沒有看錯！」黄土火對我仇視的說，「何宋，你又在打什麼主意呢？」

「我在想，我們何不把它當掉。土火，你不會甘心只吃一塊鷄脖子吧！可是，我們如果把這隻錶當掉，那麼，我們不但有整隻的鷄吃，還可以買兩瓶老酒喝。」

「那麼，你的錶呢？」

「我的錶早被艾媚沒收了。土火，你要知道，艾媚比你老婆還要厲害。我已經有五年沒吃過鷄蛋了。」

「當掉嗎？」他拿不定主意。

「對！」

「如果被我老婆發現了呢？」他恐懼的說，頭上在冒汗了。「何宋，她也許會把我的鬍子拔掉。她幹過這種事情的。」

「可是，你吃了鷄呀！土火，你認爲鷄重要還是那沒用的鬍子重要？她不至於把你的鬍子全拔掉吧！」

「當掉？」他又問，有點心動。

「當然，這是一種考驗！」我鼓勵他。「土火，你難道想讓那個該死的女人永遠騎在你頭上嗎？」

黄土火被我激得招架不住了。

「你說得對，也許她不至於把我的鬍子全部拔掉。何宋，我們應該給她們一些顏色看！我們男人並不是沒有一點兒勇氣的！」

「你只要把錶當掉，就可以證明一切！」

我們把錶當掉了。

我們去吃鷄——整隻的，並且把鷄脖子當做一種恥辱的象徵，把它丟掉。

後來，我們又到酒館喝酒，還叫了兩個漂亮的小姐在一旁伺候。

三杯酒下肚，黄土火便瘋了。

「乖乖，妳這隻小手可真像鷄翅膀，又白又嫩呢！」他放肆的說。「這鷄膀也可以下酒嗎？」

「哎喲，死人！」那小姐紅着臉兒說，「瞧你們兩個小老頭兒，還發風騷的哩！」

然後，酒喝完了，胡話說光了，夜深了。

那一股興奮的熱潮也退了！

「我們該回家了吧！」黄土火沮喪的說，「何宋，我回家怎麼向老婆交代呢？她一定會把我的鬍子全部拔掉！」

「土火，你要振作呀！」我擔心的說，「我們可不能讓她們給看扁了。我們還要活下去！」

黄土火只是不停的嘆氣。他現在只關心他的鬍子，怎麼說都沒用了。

「其實，吃一塊鷄脖子也不錯嘛！」他悔恨的說，「何宋，你要把我害苦了。我老婆給我鷄脖子吃也算體貼了。」

我不再理他。他如果認爲吃一塊鷄脖子就過得快活，那是他的事情。

我回到家，艾媚躺在床上等我。

「何宋，你這麼早就回家了！」她挖苦的說：「你在外面玩得還高興嗎？」

我對她裝出一副求饒的表情。

「恐怕肚皮也餓得差不多了吧！」她憐憫的說：「你這個混帳男人！我是不會深更半夜給你弄飯吃的。你以後還想跟我做對嗎？」

「不敢了！」我低聲下氣的說。

艾媚對我搖搖頭。

「何宋，你又能走得了多遠呢？這地球是圓的，你遲早總要轉回來。你今天該受到一點教訓了吧！」

我不再搭腔，趕快上床睡覺。我受到了教訓嗎？啊哈！她也許永遠不會知道，我這一輩子從不曾像今天過得那麼快活過！

我們男人有一個男人的世界，女人是怎麼也擠不進去的！

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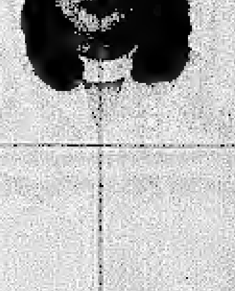
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電話：235-2967
加京華人天主教中心
THE OTTAWA CHINESE CATHOLIC CENTRE.
聯絡處：30 GOULBURN AV.
TEL: 235-2967.
主日彌撒：每星期日下午一時卅分
地點：15 LE BRETON STREET, OUR LADY OF PERPETUAL HELP.
([illegible])
青年會活動：[illegible]
聚會時間地點：每星期日上午10:30AM
30 GOULBURN AVE.
公教生活分享：每兩週舉行一次 下午二時卅分開始
指導神父：黃耀健神父
地點：15 LE BRETON ST.
歡迎各位朋友來參與分享
「那裏有兩個或三個人因我的名字聚在一起，我就在他們中間。」瑪十八章二十

唐人街

安省省長米勒氏對本報及讀者賀年詞（附：米勒氏）

The Premier of Ontario

一九八五年
二月十一日

我新任安大略省省長，謹此向全安省華人社區各界人仕，作最親切的致意。

我深切地體會到，華裔加人的技能、商業、及文化背景，在發展安大略成為一個強盛、活躍、多元文化的省份中，扮演了重要的角色。我十分高興，能趁此機會，就你們繼續對全國安省的經濟和未來，以優秀公民所作出的貢獻，致以謝意。

同時，我亦要向你們保証，我會承担繼續安省政府和華人社區，以及其他各民族團體，多年來所建立之友善與和諧的關係。

法蘭克．米勒

（圖：楓林酒家開幕）

加京華人聯歡會 迎春接福賀牛年

（本報訊）二月廿三日（年初四）正午十二時者，假龍華酒家慶祝農曆新春聯歡宴會。席間交談甚歡，繼後有抽獎遊戲，各會首家至三時許始盡歡而散。

（本報訊）渥太華青年醒獅團於二月廿一日上午十一時半至下午六時三十分繞遊唐人街，為各商店、銀行、中林、滿地可路餐館前作助慶表演，亦同時在二日更遠至Hull及Ottawa不一品Hull埠再作表演。廿二道團的醒獅團員是由聯豐雜貨、揚子江酒家、中華青年會、渥太華及加街領中國同學會組成。

（本報訊）加京華報於二月廿一日下午七時在揚子

翠亭軒、楓林兩餐館開業

（本報訊）在華人圈子裏極有影響力的大酒家，最近異軍突起的，是翠亭軒和楓林酒家，前者是分別在本埠和魁北克省，後者是楓林酒家。翠亭軒是一間富有中國傳統色彩，佈置精美，裝璜

中華婦女會 李萍任會長

（本報訊）中華會館婦女會於一月廿七日，在中華大廈召開年度大會。經會員選舉投票結果，選出會長：李萍；副會長：吳愛西（DAISY NG）；秘書：李明信；財政：吳順蘭。

彩的酒家。它擺脫了一貫中國餐館的紅色油漆和宮燈裝飾的框框，在外形上以宮廷

人仕紛紛以萬分讚賞。楓林酒家乃經過多番籌劃，會日，表演舞獅花品嘗、好多人亦為之和。

的一流師傅，精於烹飪的主廚伍師傅在開幕中心，並在公民中心表演。

華麗的獨立樓宇建築，正門的招牌掛在一小型牌樓上，甚為別緻美觀。東主盧韋尉先生經營餐館業多年，甚有心得。酒家行業的專門技術，乃是中國大陸十年前的傳統師傅，將在三月舉辦藝術和京菜大餐。

式的建築，餐廳內則色調柔和，配以西式裝飾佈置，令人坐在裏面非常柔和舒適，長廊正中懸掛一幅巨大萬里長城油畫，乃名畫家黃炳生的傑作，與左右的壁畫相配以後，劉師傅來自巴黎，有豐富的經驗，都城地主楓林為東家人仕高萬布。供應方面，並首創中式西式食品，以沙律吧，配在中西餐之間，救在氣派和風格方面，令人感覺一新。

楊慕瑛、梅先芳獲得獎學金

（本報訊）現任中華會館獎學金委員會主席林本固先生宣佈：一九八五年度楊慕瑛獎學金的第一位得獎者是梅先芳小姐，此獎學金是每年度頒予成績卓越進入大學進修一年級的女學生。梅先芳乃中國廣東台山人，中學時代就讀於Woodroffe High School，每年平均分均在九十分以上。該校校長Mr. W. J. McCarthy認為她的求學認真，難能可貴。

梅小姐現正在多倫多大學就讀，並獲得多大獎學金。楊慕瑛獎學金的頒授給她，可說是一種很大的鼓勵。

本報鳴謝

譚炎俊先生遺屬　五十元
CHUCK WONG　五元
SOE-WEN SOO　十元
L. DOOH　十元

本報森瑪石街讀者注意：

本報自批准為二級郵件後，在寄發報紙前，因人手不足，凡在本市森瑪石街及附近多處工作，請各華人商店取閱，本報暫不寄送，事非得已，敬請原諒，謹請合作。

加華僑報發行課

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